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The Perkins School *of* Theology JOURNAL

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SYMPOSIUM:

The Communication of the Gospel

SERMON:

What Shall We Do With Christ?

QUADRANGLE NEWS

ALUMNI NEWS

BOOK REVIEWS

FALL NUMBER: 1953
Southern Methodist University, Dallas, Texas

THE PERKINS SCHOOL OF THEOLOGY JOURNAL

"Let us unite the two so long divided — knowledge and vital piety." — John Wesley

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SYMPOSIUM

The Communication of the Gospel

I. INTRODUCTION

WHEN DAVID READ, now chaplain of Edinburgh University, was invited to give the Warrack Lectures on preaching in 1951, he came to this conclusion: "The question, above all others, that has seemed to me urgent for the Christian pulpit is the bridging of that expanding gulf between the thought and language of the inner Church and those of the contemporary world."[1] Or to put it more simply, How can we communicate the gospel today in a world where communication is a highly specialized field of endeavor and where people do not, without some inducement, listen to the Gospel?

Subsequent statements in the small but significant book which came out of the lectures indicate both the problem as it exists today and the direction in which we need to move in the area of preaching. Because of unprecedented rapid movements in world culture during the past century and more and because of the increasingly obvious lack in our culture of much residual concern for the Gospel, it has become disturbingly difficult to bridge the gap of which Chaplain Read speaks. It was far easier to preach to intellectual skepticism than to preach to the hollow men of today's world. The preacher of the nineteenth century could be reasonably sure that his hearers at least had *refused* the good news of Jesus Christ: now he cannot even be sure that they have *heard* it. "We are not faced with a generation of intellectual sceptics, or even of consistent materialists," writes Chaplain Read, "but with bewildered, distracted, uncertain men and women, conditioned to respond to scientific demonstrations, suspicious of obvious propaganda, and unable to see much meaning in our religious propositions."[2]

Yet the tendency of the Church in this post-Einstein and post-atomic age is to cling to the techniques and methods, as well as the terminology, of the past. It may be that there are perfectly adequate ideas contained in the old language, and it may be further that methods employed in the past may form the basis for adequate media for out own day. Yet if such words and such methods fail to cross the gulf which divides the Church from the world, they are as vain babblings. The Church must always be *in* the world, yet not *of* the world. It must utilize modern concepts and modern means without allowing these to become its gospel. It must, like Jesus Christ himself, always embody the Word, but also it must dwell in the world, seeking to be the means through which reconciliation may take place. "The Word was made flesh and dwelt among us." The Church, as the Body of Christ, must be in the world, not detached from the world, and it must communicate in understandable terms the message of the Word.

It is probable that the culture in which Perkins School of Theology is set has so retained its sub-Christian nature that this problem does not seem as acute as it does

[1]David C. Read, *The Communication of the Gospel.* London: SCM Press (Chicago: Alec R. Allenson), 1952. 96 pp. $1.75.
[2]*Ibid.*, p. 44.

in other sections of the United States, in the British Isles, and on the continent. It has been said that the Southwest holds the last opportunity for Protestantism to prove that it is still a worthy carrier of the Gospel. Whether or not it meets the test will depend in large measure on how adequately it does just the thing Chaplain Read discusses — how effectively it restates the basic truth of the Gospel in language relevant to the age in which we live and how creatively it faces its task of developing the media by which this Gospel will be both proclaimed and taught. This is the task of the church in this area, and it is the tremendous burden laid upon Perkins School of Theology itself, that it fail neither God nor man.

Although Chaplain Read is primarily interested in preaching, the principle of creative experimentation seems valid for every aspect of the art of communication, whether it be music and liturgy, personal witnessing, controlled teaching, the fellowship of the small group, counseling, or the newer means of mass communication. The articles in this symposium are intended only to suggest some of the areas and some of the approaches which may give guidance in this immensely important task.

The concluding sentences of Chaplain Read's book are too good not to quote here:

> This problem of communication which we have been considering in the sphere of preaching is a general problem affecting the whole of modern society. It may even be that upon its solution depends the fate of our civilization. For the Christian Church it has taken on a peculiar urgency, since we believe that the message we have to deliver is relevant to the whole situation of misunderstanding, isolation, and suspicion. It is our task to bend our whole energies to make that message intelligible and vital to our contemporaries. And we can have hope that, under God, it can be done. For underneath the web of words and symbols in which we seem to be entangled, God's truth and man's need communicate to-day as in the past. It is to people who need to know of some power in control of events, who need a central loyalty among the competing claims, and who need a moral dynamic by which to live, that we speak in the Name of the Father, and of the Son, and of the Holy Spirit.[3]

[3] *Ibid.* pp. 95-96.

II. COMMUNICATION THROUGH PREACHING

By George C. Baker

THE focus of redemption, redirection, and the reconstruction of lives is often in the word of the preacher from the Word of God. It would be tragic and well-nigh fatal if we mislaid our memories among trivialities or misread the message of the Master of the legacy from those of the Way, or misspent our energies on less than the central business of the preacher, to be the servant of the Word.

Preaching must ask the deep and disturbing questions. "What means this pageant of our days?" "What's it all about?" When the tragic is all around us the sermon cannot bother with the trivials. We will never come clear about life's meaning until the meaning of life's biggest

and best ideas, seen under the eyes and by the strength of Jesus Christ, are clear in our understanding and insight. Knowledge is not wisdom. Facts and skills are not enough. Experience, wisdom, and faith are necessary. Above the tyranny of time there is the eternal, and our problem is to get a "foothold beyond time." Only as we bring every question to the judgment bar of His life, and every idea to test by His divine standard can we find the way to the kind of life which brings joy, peace, and victory.

When God is pushed out of the arena of man's life there is an incurable sadness. By thinking of the things which occupy our time and energy — but thinking of them with "the mind of Christ" — perhaps we can start "an upward movement of the soul to a new tableland of the spirit." Preaching must be an effort to bring people to a personal encounter with the Person who is the Truth that makes all other truth to be true.

Man cannot live by *breadth* alone. To preach a gospel of human betterment is not enough. We must preach convincingly about the depth of reality in conscious communion of man with the immediate Living Lord. The sermon is but one segment of a service which, in its entirety, must make the worshipper aware that God IS. Until man is movingly convinced to the very core of his being that the God of all creation, of all ages, of all truth, of all power, is at that very moment of worship confronting him with His holy and righteous Presence how can any "word of God" or the "will of God" get through to him? Thus, our first concern in communicating the Gospel through preaching is for a moving awareness of the presence of God.

The sermon must do more. Its words must be the means of a personal communion with God, but it must also be a bridgehead to the world beyond where lie new experiences and Christian activity. Surely we want a logical sequence of ideas, rounded phrases, and dramatic illustrations, but we must speak of simple and known things so as to lead on to spiritual insight and ethical action.

As Christopher Morley said: "Only from the humble footing, companionship with things of sight and sound, can the mind rise to larger vantage." It has always been a fascinating mystery that a man's words about ordinary things and happenings can be used of God in a sermon to speak eternal truth and to stir men to significant action. Words are miracles. In their mysterious might is the power to shape or to shatter, to make or to break. In the web woven of sound and sense, which is a word, is snared the difference between war and peace, life and death, love and loneliness, sin and salvation. To say "yes" or "no", or mayhap only to refuse to speak a word, is the pivot upon which turns the destiny of a man or of humanity.

A preacher's words may become the sinews of many souls. They become the bricks of spiritual structures that are our churches. They are the lifeblood of countless spirits. In his words can be brought Christ's gift of life and life eternal. These "wonderful words of life" from the preacher stand out in effulgent glory against the lowering darkness of this stormy century. Without them men would grow blind with fear and faint of heart. With them we can teach men to do and to endure all things through Him who was The Word harbored and heightened in His own flesh.

"It is to people who need to know of some power in control of events," says David H. C. Read, "who need a *moral dynamic by which to live* (italics mine), that we speak in the name of the Father, and of the Son, and of the Holy Spirit."

In our preaching we ought to remember what an engineer said when he was asked

at Niagara Falls: "How much electricity do you make here a day?" His reply was: "We do not make electricity. We merely harness the power." In communicating the Gospel through our clear and vital words we are merely helping the people to harness the power of God for their lives. We are passing on to others the "exhilirating, shattering, redeeming truth" of Jesus Christ.

To check up on our own communication of the gospel through our preaching let us measure the ministry of our words by studying our aims and intentions. Our common purpose in preaching is:

— to inspire, to challenge and to enable men to worship, to love, and to serve the living God with all their heart, soul, mind, and strength;
— to secure decisions for and commitments to the Living Christ, often through sound conversion and *found* forgiveness as well as through steady and growing understanding and faith in God through Jesus Christ;
— to make unmistakably clear the reality, nature and awful power of sin and man's moral obligation and responsibility as a child of God;
— to bring hearers to a keen awareness of the judgment of God as well as the amazing mercy and grace of God;
— to establish convictions and implant rational beliefs which the preacher considers fundamental to Christian faith and faithfulness;
— to teach and to nurture Christian truth, attitudes and practices;
— to comfort, to encourage, to strengthen, to assure, to empower men through Christ for all situations, circumstances and experiences of life;
— to incite those moral and social actions which, both as means and as ends, shall seek to make the Kingdom of God a present reality; and, finally,
— to prepare all hearers so that they may enter that "inheritance incorruptible, and undefiled, that fadeth not away."

George Santayana wrote in his *Soliloquies In England* that "the human mind at best is a sort of song; the music of it runs away with the words, and even the words, which pass for the names of things, are but poor wild symbols for their unfathomed objects." The music of a sermon that truly communicates the gospel does run away with the words, but therein is symbolized the "unfathomed obects" of Christian faith and the unplumbed depths of Christian experience of grace, mercy, forgiveness and salvation.

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Courageous and clear statements of his Christian convictions on "hot" issues.

Coffin, H. S. *Communion Through Preaching*. New York: Charles Scribner's Sons, 1952.
An excellent exaltation of the place and purpose of preaching.

MacLennan, David A., *A Preacher's Primer*. New York: Oxford Univ. Press, 1950.
An incisive little book on ways and means of an effective preacher.

Poteat, Edwin McNeill, *Mandate to Humanity*. New York: Abingdon-Cokesbury, 1953.
This shows how a competent scholar and skilled writer builds an excellent series of contemporary sermons based on ancient Biblical truths.

Stewart, James S., *A Faith to Proclaim*. New York: Charles Scribner's Sons, 1953.
An exhilirating challenge to preach on the centrally significant themes of our Christian gospel.

III. COMMUNICATION THROUGH PERSONAL WITNESSING

By MARVIN T. JUDY

THE TITLE of this article suggests two major elements: communication and witnessing. Communication implies the conveying from one person to another some word, thought, impression. Witnessing implies the relating to another that which has been seen or experienced. Therefore the title means conveying to another that which is witnessed through sight or experience. Witnessing is further modified in the title by the word personal. This focuses the witnessing experience more narrowly upon a very personal experience of the individual.

Since this symposium is primarily meant for the minister it follows that we are thinking of the minister's communicating through personal witnessing.

It is a fact that the communicating process is in operation continuously whether the minister is aware of it or not. "When people look at *you* they think of *that.*" By conduct, speech, attitude, association opinions are formulated about an individual in society by his fellow human beings. The sociologist would call it "societial designation" signifying that society has a way of cataloging its members.

It is equally true that the members of a society tend to become more like one another through association. Ulysses once said, "I am a part of all that I have met," signifying the absorption of the characteristics of the society in which one lives. In more formal fields of analysis, there is Max Webber's "ideal type" in which is found not the ideal as one usually thinks of it. Rather, the "ideal type" implies that there are certain characteristics each society possesses by which it can be typed. Webber, for instance, said the "ideal type" of the United States is capitalism.

Emile Durkheim propounded his theory of "anome," the term derived from the word anonymous, signifying there is the constant pressure upon an individual to become like the environment in which he finds himself. It is the unconscious communication of personal witnessing. Many colloquialisms have been formulated out of these more basic facts. "Like priest-like people." "Keeping up with the Joneses." "Actions speak louder than words." "I can't hear what you say for what you are."

A minister is expected to be a witness for the Gospel of Christ and all it implies through preaching, worship, and various forms of mass communication. This is formalized witnessing. Communication through personal witnessing is informal and unconscious.

What does personal witnessing in the ministry imply? The minister is first a Christian himself. A Christian is one who has accepted the redemptive power of God through His grace as interpreted in the life and teachings of Christ. In keeping with our definition of a witness, one must have a living experience of God in order to be able to witness of Him to others. It is not necessary to parade this knowledge with pious appearances or ministerial garb. It will be seen by men or its absence will be most conspicuous. How a minister behaves in his home life, in public, in his business relations, toward his colleagues, is a reflection of his inner attitudes. Some ministers rebel against the idea of being in the public eye. I see no other way for a minister to live. When he assumes the role of a servant of the church, a Christian minister, he immediately assumes a silent personal witnessing process in the community in which he serves.

It is not necessary for the minister to carry the disciplines of voluntary poverty, obedience, chastity as far as did Francis of Assisi, Thomas A. Kempis, or even John Wesley. But the principles of personal integrity, self discipline, and Christian perfection must be in the mind of the minister if he is to be the type of Christian witness needful for this day.

A minister can communicate through personal witnessing in regard to the social issues of his day. In a time of moral breakdown in our society with distrust and dishonesty in government circles, intoxicants and acceptance of intoxicants by many church members, the weakening of anti-war forces, the disregard among many of the racial issues, and a general attitude of futility among many leaders, there is a need for the minister to take a stand for right and witness to that stand. It may be "a voice crying in the wilderness," but such a voice will be heard by some, secure a following, perhaps lead to a crusade for right. True Christians have never been known to back away from honest convictions.

The minister is a witness through optimism and faith. We are living in an age which many would term futile. The social philosopher Pitirim A. Sorokin, for instance, holds that in spite of our present age of science and discovery, there has been no major advance in our society culturally for more than fifty years. This is quite an indictment when we realize this is the age of great advance in education and the church. Out of the seeming defeat of the pacifist movement following World War I, the defeat of the eighteenth amendment to the Constitution, a financial depression which reached panic proportions, and the rise of Communism, there has come a cynical outlook upon moral and religious values — a tendency to say, "What's the use?"

But Christians have always known pessimism, temporary defeats, hardships, and open persecution. Jesus fore-warned his disciples of it, and the fragmentary reports of their ministries confirm the fulfillment of the warning. In a lighter vein of thought, Christianity like Bre'r Rabbit in the Uncle Remus tales was "born and bred in a briar patch." The Christian minister must reach beyond the immediate. He must grasp through his knowledge of history and a personal victorious faith the profound faith in God's ultimate triumph. There is no such thing as a pessimistic Christian. Christianity is victory. Christianity is optimism. The Christian possesses inner resources which assist him in seeing beyond the immediate chaos of society to the ultimate fulfillment of the prayer of Jesus, "Thy kingdom come, thy will be done in earth as it is in heaven."

Finally the minister can communicate through witnessing by personal and corporate acts of love toward his fellow men. There is a delightful little story by Leo N. Tolstoy, "Where Love Is, God Is Also." Martuin Audyeitch was a shoe maker. He was a good man at heart, but the death of his wife and only son turned him to bitterness and finally to the point where he prayed that he might die.

Through the influence of a friend Martuin began reading his New Testament, gained inner victory over his saddened life, and was converted to the Christian faith. One night after reading from the Scriptures he heard a voice saying, "Martuin! ah Martuin! look tomorrow on the street. I am coming."

All day Martuin looked through his shop window for the Christ. No Christ appeared. Only an old soldier in rags appeared on whom Martuin took pity, invited him into his home, and gave him tea. He invited in a cold, poorly clad woman with a hungry child. He gave her food, a shawl, and money. Through his window he saw a lad steal an apple from

the basket of an old woman peddler. The old woman caught the lad and was beating him when Martuin intervened. He paid for the apple and spoke kindly to the old lady. Later he saw the lad offer to carry the basket for the old lady, and kindness was shown by her to the lad.

As Martuin was feeling disappointed over the fact that he had not seen his Lord that day as was promised in his prayer, he heard a voice in the corner of the room, "Martuin — ah, Martuin! did you not recognize me?"

"Who?" uttered Martuin.

"Me," replied the voice. "It is I."

Then the four persons whom he had helped during the day appeared in succession and he read from the New Testament before him, "For I was an hungered, and ye gave me meat. I was thirsty, and ye gave me drink: I was a stranger, and ye took me in . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And Martuin understood that his dream did not deceive him — that the Saviour had really called upon him that day and he really received him.

Jesus laid upon the shoulders of his followers the responsibility of being his witnesses. It was his commission to go to all the world, teaching, preaching, healing, witnessing to the reality, power, love and grace of God as found in himself.

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Kennedy, Gerald, *With Singleness of Heart.* New York: Harper and Brothers, 1951.

A soul-searching series of eight sermons directed at the minister as leader, saint, repairer, revealer, evangelist, pastor and critic.

Soper, David Wesley, *These Found the Way.* Philadelphia: Westminster Press, 1943.

Thirteen autobiographies of Christian experience ranging from housewife, communist, to a Methodist Bishop.

Sizo, Joseph R., *Preaching Unashamed.* New York: Abingdon-Cokesbury, 1949.

A straight-forward challenge to the minister to face the issues of our day and to witness to the Christian solution.

Sharp, D. R., *A Call to Christian Action.* New York: Harper and Brothers, 1949.

The Rauschenbush Lectureship Foundation, Colgate-Rochester Divinity School.

A stirring little book of seven sermons directed at the urgent need of meeting the social issues of our day with the Christian message.

IV. COMMUNICATION THROUGH MUSIC

By Fred D. Gealy

The bird that sees a daintie bowre
Made in the tree, where she was wont to sit,
Wonders and sings, but not his power
Who made the arbour: this exceeds her wit
But Man doth know
The spring, whence all thing flow:
And yet as though he knew it not,
His knowledge winks, and lets his humours reigne:
They make his life a constant blot,
And all the bloud of God to run in vain.
Ah, wretch! what verse
Can thy strange wayes rehearse?

WHATEVER else music in church may be, it is not the singing of birds, whether canaries, jackdaws, or parrots. Man *knows.* Hence his despair, his exultation, his *De Profundis,* his *Gloria in*

Excelsis. And consequently, as prose under intense emotional pressure explodes into poetry, so speech in a holy place rises like a rocket into song and bursts into a shower of musical light illuminating the dark night of man's soul, flooding our earthly landscape with shimmering glory, and revealing meanings that cannot be put into words, cleansing and enriching as it falls out of eternity into time, dying even as it is born.

It is strange indeed that a man should say, "Mine eyes have seen Thy salvation." How could any man dare to say that he has seen so much and so great a thing? Yet, having seen, how then should he not draw back in fear and cry out in wonder, "O Love divine, what hast thou done!"? And since in the beginning was the word, even the Word, and since God has spoken, speaks and will speak, and since man's whole being in response to God's mighty works anguishes and travail to bring forth expression adequate to make full revelation among men of that which he has heard, which he has seen with his eyes, which he has looked upon and touched with his hands, concerning the word of life, how then should prose not issue in poetry and speech run to song? How can the gospel be fully proclaimed until the rhythms that sway the tides and swing the circling planets, which throb throughout a living universe, move in men to upbear, disclose and assert the restless power and moving majesty of God? Until melody with broad and noble sweep be joined to rich-textured harmony to fashion significant form whereby our faith may be given expression through all the vast range and variety of ordered sound which man has learned to produce?

In his analysis of the *Sanctus* of the B Minor Mass, Sir Donald Tovey suggests that Bach is here conducting the angelic hosts in their offering of an endless Trisagion. The music of the strings, he will believe, represents the swinging of the heavenly censers, and the antiphonal sections of the choir the answering seraphim. The giant strides by which the basses move under the mighty sustained chords and rolling themes of the other voices provide a sure foundation of almost gigantesque strength underneath the superstructure of praise. Nothing less than this sort of thing will do if *this* gospel is to get out through music.

Or take the opening chorus of the St. Matthew Passion where the Daughters of Jerusalem are summoned to come out and see where — in Watt's original shocking words — God the mighty Maker died for man the creature's sin. Again antiphonal choruses in dialogue speak and reply:

> "See Him! Whom? The Son of Man!
> See Him! How? So like a Lamb!
> See it! What? His love untold!
> Look! Look where? Our gilt behold!"

And how meaningfully there rises above the convolving rhythms of the choruses and orchestra, as a clear cool star rises high in the sky, the text and melody of the poignant choral, *O Lamm Gottes unschuldig,* "O Lamb of God all blameless." This is sky-writing indeed. This is the language of the immortals given to mortals. This is text and music worthy of the gospel. Yet we have ears and cannot hear. Our pleasures in sound have not been transformed by the renewal of our minds, they have been conformed to the bright glitter and trivial musical inanities of "this world." We have worried a good deal about the redemption of our souls. But what about the redemption of our ears?

In words of Gerald Manley Hopkins,

> This is that chastity of mind
> which seems to lie at the very heart

and be the parent of all other good, the seeing at once what is best, the holding to that, and not allowing anything else whatever to be even heard pleading to the contrary."

Why do we not see at once what is best and hold to that? You answer, Christian man.

Wherefore with my utmost art
I will sing Thee,
And the cream of all my heart
I will bring Thee.

SUGGESTED READING

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Bailey, A. E., *The Gospel in Hymns.* New York: Charles Scribner's Sons, 1950.

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Wesleyan Hymnolody

Bett, Henry, *The Hymns of Methodism.* London: The Epworth Press, 1913, 1946.

Manning, B. L., *The Hymns of Wesley and Watts.* London: The Epworth Press, 1942. 1942.

Rattenburh, J. E., *The Evangelical Doctrines of Charles Wesley's Hymns.* London: The Epworth Press, 1941.

V. COMMUNICATION THROUGH MASS MEDIA

By Thomas H. Marsh

THE NEW Testament records that Peter and others of the disciples preached the Gospel to large numbers of people on certain occasions. We are assured that John Wesley spoke to thousands at a time as they were assembled in the fields and on the hillsides. History tells us that frontier American evangelists preached to crowds of from fifteen to thirty thousands of people. Of course only the most successful preachers of each generation drew these capacity audiences. Crowds of such unusual size cause us to feel respect and even admiration for these preachers, especially when we recall that it takes a sanctuary of considerable proportions to accommodate two thousand people.

All due credit should be given these preachers of former generations for their success in preaching to the masses. There are available to ministers of today, however, various media of communication which if intelligently used will give them a listening audience so much greater than audiences of any previous generation that the contrast is hard to believe.

The most obvious ways of mass communication include radio, television, motion pictures, and journalism. The brief discussion here will deal only with radio as a means of mass communication of the Gospel. This limitation is made not because radio is considered to be the most important of these media, but because the average minister can do some-

thing about promoting good religious radio, and there is not too much he can do about the other media. Television and motion pictures are wonderful media for mass communication of the Gospel, but they require skills and financial backing which are multiplied many times over when compared to radio.

A great many ministers today seem to think that radio has been replaced by television. As one minister said to me recently, "My people don't listen to radio any more. Television has taken over." It is true of course when a person acquires anything as new and different as a television set he is going to spend a lot of time with it until the newness wears off. But let's not let the trees keep us from seeing the forest. If we are factual about the situation, we can understand why we should continue our interest in radio as a means of mass communication of the Gospel.

Alfred Politz Research, Inc., was commissioned recently to make a study of radio listening in areas covered most densely by TV shows. The survey used personal interviews covering a probability sample representing nearly 62 million people 15 years old or older. This represents 57% of the total adult population of the U. S. Within this area 72% have TV sets. They also have radio sets, ranging from one to seven in each home, and nearly 32 million have radios in their cars. The crucial question of course is, not do they have radios but do they listen to them? Forty million nine hundred thousand individuals in this TV area indicated they listened daily, and the average reported listening time was 172 minutes, or just a little less than three hours. Three and one-half million people indicated they plan to buy an additional radio set within the next few months. Does this look like radio is dead? This survey shows that radio reaches 65% of the adult population of the U. S. every day some time between rising and bed time.

In speaking of television and radio, Charles T. Ayres, vice president of A B C radio network, said in a recent number of *Broadcasting Telecasting:* "It's much like a new baby coming into the home — this case between radio and television. Television is the new youngster, radio the older brother. Who gets the attention? The youngster." Yes, it is true that television gets a lot of attention, but radio still has a far greater audience than television or journalism. These few statistics have been given in order to clear the air of the idea that radio is through. Let's not sell it short as a means of communication, for even in the areas where 72% of the people interviewed had television sets, they still listen to radio three hours daily!

I have said so far that radio is a means of reaching great numbers of people with the Christian gospel, and that radio is in no danger of being replaced by television. The next thing I wish to say is that the progressive-thinking element of the Protestant church has through inaction on its own part turned radio over to the fundamentalists and to the "quack" preachers. The story of the religious radio "quack" or "commercial" preacher, is a distressing one and it cannot be dealt with here. For part of this story see "The Donald Ducks of Religious Radio," a report which I wrote for *The Pastor,* November, 1949.

The major denominations appear to be satisfied with appointing a committee on radio and then forgetting about it, or at best spasmodically getting a program on the air. Any consistent effort is limited to fifteen minutes, once-a-week programs which are aired only by those stations which will give the time without cost. In the meantime the fundamentalists and the "quacks" are on the air by the hun-

dreds, not once a week, but every day, some of them two and three times a day, anywhere from fifteen minutes to an hour at a time. The "quacks" have discovered it pays off financially, and the fundamentalists have discovered a powerful ally in getting new members and financial backing. The Missouri Synod of the Luthern Church gives major credit to the Lutheran Hour for doubling its membership during a ten year period. Many of these programs put on by the fundamentalists without a doubt do much good. As I drove across Oklahoma recently I heard one such daily 30 minute program on a regular network of radio station. The program was technically well produced. The music was appealing and was sung well. For fifteen minutes of the program the preacher appealed to his listeners to get ready for Christ's second coming; to dedicate themselves and their means to evangelizing the world so it would be ready for His coming; to recognize that every Christian is responsible for the souls of the world, and that now was the time to do something about it. By means of this one radio program, twenty-five additional missionaries were to be sent to foreign fields this year, to get people ready for Christ's coming to earth again.

Now we may not agree with this concept of why the world needs to be evangelized, but we do have to agree that the concept of this fundamentalist in regard to spreading the gospel throughout the world puts to shame the concept the average minister has on this subject. Perhaps I should be specific here. During recent weeks I visited with a great many ministers and radio station managers in regard to putting on the air a weekly thirty minute transcribed religious radio program which is sponsored by the Board of Lay Activities of the South Central Jurisdiction of the Methodist Church. All glory, laud, and honor are due a few ministers who sensed the possibilities of such a program as an aid to their own work in spreading the Gospel. Some even went so far as to raise funds to put the program on their station where it was the policy to give no free time to churches. In such men lies the hope of the church's program for evangelizing the nation and the world. To state the whole truth, however, the average Methodist minister is not as much interested in promoting a good religious radio program in his community as is the average manager of the local radio station. Complete indifference to mass communication is the most common attitude. In only one instance was an attitude of impatience present. As one minister said in regard to the above mentioned layman's program: "I don't want to be bothered with it. I don't know anything about our radio station. If you can get the station men to put the program on perhaps some of our men might listen once in awhile. I don't know whether they would or not, I doubt it. Anyway it isn't worth any of my time fooling with it." And he leaned back in his cushioned chair and turned his refrigerated air conditioner on as he settled down to study his Bible. I couldn't help but wonder if he had read that part about "vision" and the people "perishing" without it.

In my home church, the Highland Park Methodist Church in Dallas, the minister preaches the gospel to a total congregation of approximately four thousand in the church sanctuary each Sunday. Note the added reach by means of mass communication. The most conservative estimate made in regard to the weekly radio and television audience of these same services is one hundred thousand listeners!

This writer realizes that local ministers must grind local axes, and that they must be ground until there is a sharp cutting edge. But can the Methodist Church afford to limit its vision of spreading the Gospel

to local ax-grinding? Is there to continue to be only half hearted efforts on the part of the Church as a total organization, and indifference on the part of ministers, toward reaching the unchurched of our nation through our various media of mass communication? Can we afford to remain so lukewarm and indifferent toward spreading the Gospel? The masses can be reached only by means of mass communication.

SUGGESTED READING

Parker, Inman, and Snyder, *Religious Radio.* New York: Harper and Brothers, 1948. Deals with what to do and how to do it in regard to religious radio.

A SERMON

What Shall We Do With Christ?

By Bishop C. Avery Mason

The following sermon was preached in the Perkins Chapel last winter by the Bishop of the Diocese of Dallas of the Protestant Episcopal Church.

It is with a real sense of humility that I address you students at Perkins School of Theology, who are called by God to be his ministers in this uncertain world. That sense of humility comes from the fact that you and I as God's ministers in this world are charged with the responsibility of being shepherds to the flock committed to our care, on the one hand, but on the other hand we are charged with the responsibility of winning others who are not of our flock to faith in Christ as God.

As a point of departure I have chosen the words of Pilate: "What shall I do, then, with Jesus which is called the Christ?" The reason for the choice of this text is that upon this question the whole world and all the problems therein rest. The decision that men have to make as to the existence of God, and as to the character of God being revealed in the Person of Our Lord Jesus Christ, is the most important decision there is. Pilate could quite honestly ask the question, "What shall I do then with Jesus which is called the Christ?" because Easter had not taken place and the Resurrection was not a fact of history. We of the Christian world cannot ask that question, although it is being asked by those about us. I am afraid even some in our midst who are not faithful to our religion ask that question, not knowing what is involved in asking it. We cannot ask that question because Christ has risen, and for us he is God.

Not only in the time of our Lord but in the present time, the mob always answers and always will answer, "Let Him be crucified!" That is the only answer the mob can make, for there is in human nature a certain resentment of perfection and beauty, a resentment so strong that when some men realize they cannot by their own efforts reach perfection and beauty, they seek to destroy those ideals. Uncounted millions of men and women, facing pureness of heart or mind, or beauty of personality, seek unconsciously to destroy it when the beckoning call of God to either of those kinds of beauty is rejected. There are in the world today thousands of people who, not knowing it consciously, are atheistic in this sense. They are actually against God. Archbishop Saderblom, the great Primate of the Church in Sweden, reminded us years ago that it was men who thought they were doing their religious duty, carrying out what to them was the will of God, who crucified our Lord. And then the good Archbishop reminds us that because of that fact, we continue to bear witness to human frailty by a yearly remembrance of Good Friday.

How then shall we as pastors deal with the men who do not believe and are in this sense atheistic? The only thing that occurs to me we can do is to ask them to postulate the possibility that Christ is God; not to ask them to accept Him as a reality in their hearts and minds as a first

step, but to ask them to postulate the possibility that there be a God and that that God is Christ Jesus.

If we can persuade the men about us to accept this possibility, then there follow two direct results. The first of those, it seems to me, is that our attitude toward that possibility can no longer be objective. No longer can I deal with God as I can with another human being; for if there is a God, He is obviously the creator of the Universe, He is obviously creator of the world and I am His creature. And it is totally out of the realm of logic to deal with the Creator as though He were an equal with the creature. We are dealing, then, with the Judge of the quick and the dead.

Archbishop Temple gives us a little equation which points this out in very simple language. You remember the first part of his equation was "God plus the world equals God plus the world; God minus the world equals God." We can go one step further in our dealing with people who do not believe in God but are willing to postulate the possibility of God by following that simple equation with this: "God plus me equals God plus me, but God minus me still equals God."

Our attitude, then, toward the possibility of God is an attitude which can no longer be objective. It affects us in our inmost being at the very core of our existence. It is an attitude which is humble in its very essence. It is an attitude which, by its very nature, has to recognize that we are creatures and He the creator. It is an attitude of creature to Creator, of one who is made, to the Person who made him. It is an attitude of mutual responsibility. The creature is responsible to the Creator and the Creator is in Himself responsible for His creature.

Once we can persuade people to accept the possibility of the Divine, not only is our attitude toward the Divine changed but our attitude toward the whole of Christian Worship is changed. You and I who are accustomed to the Christian Church have forgotten that every time we enter her portals we enter into a house of God. We should be reminded of the words of S. Kierkegaard, the Danish theologian, who tells us to beware for no matter what horror we have seen in the world, what horror there is of war, what horror there is of civil strife, or of sin or evil, as we enter the house of God we face there a horror greater than anything man has ever seen. We face in the house of God the horrible fact that man crucified his God. And every act and every deed, and every item of architecture, and every word and every thought, brings that realization to our minds.

Our attitude toward God, once we postulate the possibility of God, changes not only from the attitude of one who thinks he can deal with an equal to that of creature to Creator; it also changes the way we touch and handle and think of all of God's Creation. We begin to accept the possibility, for instance, of the miraculous. No longer do we say that miracles cannot exist unless they conform to our knowledge of natural law. We are no longer so arrogant as to assume that the human understanding of God's creation is all inclusive, and that no act can perform itself or be performed which does not conform to what we understand as natural law. Our attitude toward the power of God, towards His presence in His own universe, it quite changed. And again we come back to the basic fact of humility in the presence of this creative Being.

One other area in which our attitude changes is the area of worship and service. There exists in the Christian Church a whole realm of thinking which implies that service is more important than worship. Underlying this assumption there is frequently an unconscious core of atheism;

for the fundamental assumption of such thinking is that what men can do is more important than what God can do. Underlying this assumption is the arrogant idea that we are god and God a figment of our imagination. But once man postulates the possibility that Christ is God and that He is supreme, then it becomes very obvious that the only attitude that one can have toward God is an attitude of worship, and that worship is primary and service a result of our worship. Furthermore, our first question about any service of Worship should be, is this what He wants? The fact that men do not recognize this fundamental principle has brought us into all kinds of difficulties. Service is not equal to worship; the first duty of man is the worship of God.

Before going further then, I should like to repeat that this matter of our postulating the possibility that Christ is God, is a matter of infinitely more importance than you and I as pastors and future pastors may assume. There are in the Christian world today thousands of souls who on occasions of stress and strain actually do not conceive of Christ as God. This fact is revealed in their actions and their thoughts and their deeds. And our task as God's pastors is to remind ourselves first and foremost of the historic fact, that Christ is God. As a result of that fact our attitudes toward Him, toward our fellowmen, toward our task, toward our world, are quite changed. No longer can we be objective. No longer can we think of Him as being the other, and we completely set apart from Him. He is our creator and we are His creatures. No longer can we have the attitude that the miraculous is not possible; for if Christ be God, then this is His world and He is the master of it. No longer can we have the attitude that what we do is more important than the worship we render Him; for the fact is that God can do any and everything, and our worship of Him is the first task of any creature.

Thinking then of the words of Pilate "What shall I do then with Jesus which is called the Christ?" we find the world is broken on this very issue, and there are in this world many hungry souls who want to postulate the fact that Christ is God and yet are fearful of doing so because we pastors have not led them to that conclusion. Our task is to take them to that point, and when once this is done, then their attitude toward themselves, toward their lives, toward their tasks, toward God, toward the universe, is quite different.

The attitude is the primary matter. But not only is the attitude different, we come to a second consideration. If Christ be God and if we postulate that as a fact, then our method of knowing God changes. Once we are willing to postulate that Christ is God, then we must come to the fact that God alone reveals Himself to us, and the way we can know God is by attending to the way He reveals Himself to us. We cannot have a knowledge of God excepting He reveal Himself. Knowledge of Him is something that we cannot obtain by ourselves. The only way we can have a knowledge of God is to open our hearts and minds by faith to receive that which he pours down upon us. The method we shall follow then of knowing God is not from the earth to heaven, but rather from heaven to earth. It is the only way. And in our studies of Scriptures, in our studies of church history, we must take into account first and foremost that a knowledge of God is a revealed knowledge. The person who thinks he can handle the Scripture objectively, the person who thinks we are in the area of human thought alone and that by mind and mind alone can we come to a knowledge of God, that person ought to keep his hands completely off the Scriptures.

These two then, it seems to me, are primary considerations in our ministry. They are under the title, asking our people to postulate that God exists, and that He is Christ. Once we find ourselves and our people in this position, then our attitude toward the Divine is quite different from the attitude of the world; and the method by which we shall come to know the Divine is different from the world's method. The method of knowing about God is the method of accepting His revelation — that's His part; and of opening our hearts and minds to receive that revelation through faith — that is our part.

As you and I go out into the world as pastors our task must first be to clarify in our own minds and in our own hearts this conviction, secondly, to ask others to take the venture of faith, to postulate the possibility that Christ is God.

CONTRIBUTORS

Bishop C. Avery Mason is the Bishop of the Diocese of Dallas of the Protestant Episcopal Church . . . George C. Baker is professor of Homiletics and Chaplain of the University . . . Marvin T. Judy is associate professor of Church Administration and assistant Director of Field Work . . . Fred D. Gealy is professor of Church Music and New Testament and has been director of the Seminary Singers at Perkins since 1939 . . . Thomas H. Marsh is professor of Speech, having taught courses in religious radio since his coming to Perkins. During the past year he was producer and announcer for the Methodist Men's Hour, an activity to be repeated during the coming year . . . Lewis N. Stuckey is pastor of Tyler Street Methodist Church, Dallas, and chairman this year of the Theology Section of the Alumni Fund Council.

QUADRANGLE NEWS

GENERAL NEWS

THE OUTSTANDING news of recent origin is the new gift from Mr. and Mrs. J. J. Perkins to provide the furnishings for Selecman Hall. The handsome gift of $35,000 is over and beyond previous contributions to the school, and will make it possible for the building to be equipped in a first-rate fashion. The equipment is now being given careful consideration by the committee headed by Professor Marlatt. It is hoped that the building can be opened within the next few weeks, to be dedicated during Ministers' Week, 1954.

Perhaps the busiest summer in the history of the School was concluded in August. The enrollment for the second term of the Approved Supply School, supported jointly by the School, the South Central Jurisdiction, and the Highland Park Methodist Church of Dallas, was the highest ever, with 114 students enrolled. This brought to a total of 174 those who participate in the two terms. Growing out of the second term was a scholarship of $100 which the students raised to help some student attend the school next summer.

Also during the summer, the second session of the Seminar on Religious Perspectives in College Teaching was conducted, under the leadership of Professor Mathews and the help of Dr. Roger Hazleton, of Andover-Newton, and Dr. Seymour Smith, of the Yale Divinity School. Twenty-five college teachers again took part in the seminar, sponsored by the Danforth Foundation.

New problems have arisen this fall in the shift from the quarter to the semester system and to the new curriculum, described in detail in the spring issue of the *Journal.* They were handled with remarkably little confusion, however, and the fall semester is off to a successful beginning. Approximately 120 students are enrolled in the new curriculum, with the total registration standing at 380. Four students who have already had one year in the School have been given permission to change to the new curriculum, a fact which will probably somewhat extend their period of study. Many students have expressed the wish that they could start their seminary training over under the new set-up. Under the leadership of Professors Martin and Judy the new required field work for first-year students is under way. Churches in Dallas and surrounding communities are co-operating in the project.

Three leaflets on the state of the school will be available this fall. Number 1 is on "The New Curriculum"; Number 2, "Field Work as Laboratory"; and Number 3, "The School's Financial Condition." They may be secured by writing to the dean's office.

FACULTY NEWS

For the first time in any one's memory, a faculty pre-school conference was held this year, at Lakeview Methodist Assembly, near Palestine, Texas. Members of the faculty were generally agreed that this not only was a splendid means of discussing problems relative to the work of the School but also provided an opportunity for them to come to know and understand each other better. Only two members of the regular faculty were absent, both of them unavoidably out of the state.

New faculty members for the year include Lamar Cooper, assistant professor of Social Ethics and counselor to students, and John B. Holt, visiting assistant professor of Missions. More information about these two will be found in another part of the *Journal.*

Other part-time visiting professors and lecturers include: Dr. Gaston Foote, Pastor of First Methodist Church, Fort Worth, in Homiletics; Dr. Clyde L. Manschreck, assistant professor of Religion in the College of Arts and Science, in Church History; Mr. Barney McGrath, of the department of Speech in the University, a course in speech; and Miss Olive Smith, director of Christian Education of the Highland Park Methodist Church, assisting with a seminar in Religious Education.

An interesting course, entitled "The Minister as Pastor," and chaired by Dr. George C. Baker, is utilizing the resources of the community by including sessions conducted by the following men: Dr. John F. Anderson, Jr., First Presbyterian, Dallas; Dr. James E. Detweiler, St. Andrews Presbyterian, Dallas; The Rev. William Dickinson, Highland Park Methodist Church, Dallas; Dr. Robert E. Goodrich, Jr., First Methodist, Dallas; Mr. Hastings Harrison, the National Conference of Christians and Jews, Dallas; Canon Curtis Junker, Chaplain of the Canterbury Association, of Southern Methodist University; the Rev. Gresham Marmion, Church of the Incarnation, Dallas; Bishop W. C. Martin of the Dallas-Fort Worth Area of The Methodist Church; the Rev. Robert Raible, First Unitarian Church, Dallas; the Rev. Thomas Shipp, Lovers Lane Methodist Church, Dallas; Dr. Richard Smith, head of the Dallas Medical and Surgical Clinic, Dallas; and Dr. W. A. Welsh, East Dallas Christian Church. Each of the visiting men will meet the class once a week for two hours on a variety of topics, and the course will serve as a summary of what has been learned in other courses on the task of the pastoral minister.

The faculty have just concluded a busy summer, as the following activities indicate. Dr. Baker, professor of homiletics and chaplain of the University, taught in the first session of the summer session; preached at several places including Mt. Vernon Church of Washington, D. C.; and taught in the Mississippi Conference Pastors' School . . . Dr. Carlyon spent a busy summer preaching, teaching in leadership schools, and teaching during the second six weeks at Perkins. From June 7 to July 3, he took part in ten leadership schools in Arkansas and Missouri, after engaging in a preaching mission in Cisco, Texas, the two previous weeks. To round out the summer he spent two weeks just before the opening of the fall semester in additional schools . . . Dean Cuninggim spent most of the summer in Dallas struggling with the multitudinous problems related to guilding a growing School of Theology. He represented the School at the summer meeting of the Association of Methodist Theological Schools, the Institute of Higher Education, and the General Conference Study Commission on Theological Education. He also spent a week at Carlisle, Pennsylvania, participating in a Danforth Foundation meeting . . . Dr. Davis taught in the regular summer session the first six weeks and in the School for Approved Supplies the second term. The three weeks following the close of summer school were spent in Bible conferences and other work in New Mexico and Arkansas . . .

Dr. Gealy served as director of the summer session, after making a trip to Boston to be present at the graduation of a son and daughter-in-law, both receiving the Doctor of Philosophy degree . . . Dr. Goodloe taught both in the regular summer session and the School

for Approved Supplies, following which he participated in two Pastors' schools. He is also working on the last half century of Methodism in Texas. A visit from Robert, Jr., preceded his sailing for Scotland where he will do graduate work during the coming year . . . Dr. Grimes taught during the first six weeks at Perkins; in the Texas Conference Leadership School and the Jurisdictional Leadership School at Mt. Sequoyah; and at Garret Biblical Institute during the second term . . . Dr. Hicks also taught in both Perkins summer schools, following which he taught in schools at Kerrville, Texas, and in Arkansas . . . Mr. Hobbs spent the first half of the summer visiting in Indiana and doing reserch in Chicago, with the second half consumed by teaching in Perkins . . .

Dr. Irwin, after visiting in Canada, taught at Iliff Seminary in Denver. He also saw the publication of an article on the Revised Standard Version in *The Review and Expositor,* and did other writing which is yet to be published . . . Mr. Judy taught in both schools at Perkins; attended the National Conference on Evangelism in Philadelphia, and filled various speaking engagements. He has also been working on material in preparation for the Convocation on Urban Life for next February . . . Dr. Marlatt, after teaching in the first half of summer school, continued his work as chairman of the Selecman Hall committee. During the latter part of the summer he sustained the loss of a brother-in-law and his foster mother . . . Dr. Marsh taught in the Perkins summer session and the Approved Supply School, following which he toured Oklahoma in the interest of the Methodist Men's Hour, which he will again produce and announce for Highland Park Methodist Church during the coming year . . . Dr. Martin served as director of the Approved Supply School and fulfilled other engagements both in and out of Dallas. Mrs. Martin has been quite ill during the past six months . . .

Mr. Mathews served as director of the Faculty Seminar on Religious Perspectives in College Teaching and taught in the second term of the summer session . . . Dr. Outler fulfilled numerous speaking engagements about the country, taught at Union Theological Seminary during the second half of summer, finished the manuscript of the book based on the Peyton Lectures of 1953 (to be published next winter), and continued work in preparation for one of the volumes in the new Library of the Christian Classics . . . Professor and Mrs. Seneker spent an interesting summer traveling in the British Isles and on the continent. Besides the excitement of the coronation, they also were present for a somewhat less desirable kind of excitement during the French strikes of August . . . Mr. Turner attended the meeting of the Association of Theological Librarians at Garrett in June, following which, in addition to carrying out the heavy responsibilities of being Bridwell librarian, he managed to move into a new house.

STUDENT NEWS

FENTON WICKER, JR., *Editor*

THE MEMBERS of the Perkins Student Council met on Thursday before registration with Dean Cuninggim and Mr. Cooper, counselor to students, to plan the year's work for the student body. The Council also assisted with Orientation, beginning on Friday and concluding on Sunday, serving as the arms and legs of the Orientation Committee. To put it another way the students did the leg work for the brains!

The first five students to attend Perkins under the Frank Sharp Scholarship plan

have begun work this fall. The grant of money made to the student is for work which he does in some local church. The students participating in the plan this year are Dudley P. Andrews, Louis M. Coppage, Stanley K. Horwood, Tom E. Richardson, and James C. Shields.

Something new has been added to the tradition at Perkins, this item seeming to be worth continuation. The senior class of June, 1953, raised some $50.00 in order to purchase a Pulpit Bible in the Revised Standard Version for the Perkins Chapel. This edition is not yet published; so the money will be held until it is available. James Egan was president of the senior class.

Perkins men have already started digging out jerseys and assorted and bedraggled other items of uniform for the intramural sports program. Having a past record to look to with pride, the one thought is that more trophies will be in the trophy case next year. Present activities involving physical work run the gamut from football to square dancing. The victors in the latter say that there is not too much difference in the two for the participants!

The many organizations for Perkins students are under way for the year. Most of the leaders returned before registration in order to make plans and have an organization for the incoming students. Among the groups represented this year are the Interseminary Movement, the Second Milers (for prospective missionaries), the Oklahoma Club, the Woman's Society of Christian Service and study group for the wives, and the various committees for chapel and the other activities on the campus.

Student leaders and the student body as a whole are basking in the reflected glory of the achievement of last year in raising of one thousand dollars for the Negro Scholarship Fund. Ninety-nine percent of the money is already in.

The *Log,* student paper born at Perkins a year ago under the editorship of Hobart Hildyard, is about to blossom forth again this year. It is published under the sponsorship of the Student Council, and the editor for the coming year is Fenton Wicker. The *Log* was established to meet the needs of an expanding student body and to promote fellowship through closer knowledge of happenings in the Perkins community.

Each year at Perkins sees a student body more representative of the nation as a whole. A large number of states are represented, as one can see from the group of state clubs being formed. In fact in face of an Oklahoma Club, an Arkansas Club, a Kansas Club, a Louisiana Club, a Missouri Club, and a Latin American Club, the one thing needed is for the Texas students to form their own group.

ALUMNI NEWS

Let Us Support Our Seminary

By LEWIS N. STUCKEY

IN MY opinion The Methodist Church has the opportunity in Perkins School of Theology to build one of the best theological schools in America. We already have buildings that are the pride of all who have ever attended Southern Methodist University; but we can not have a great school of theology with buildings alone. There is at the present time inadequate means for the support of the faculty, and the one way we have to secure this support is from a living endowment which shall come from those who have been students in this institution. If Perkins School of Theology has at its command financial means to teach Christian life and doctrines, it will give to the church of our Lord well equipped, consecrated ministers and Christian workers. It is the duty of the faculty and the trustees to keep the school true to Christian life and doctrines; but it is our duty to see that there is enough money to support a strong faculty. Southern Methodist University has nowhere else to look for support other than to its friends who are interested in Christian education, its Alumni, and The Methodist Church.

You have probably already received one or more letters giving you the opportunity to assist your Seminary in carrying forward. May I urge you to prayerfully consider this appeal, and then make your gift.

ALUMNI NOTES

1916

Dr. Lewis N. Stuckey, whose statement concerning the Alumni Homiletics Fund appears above, was married on June 9 to Miss Louise Allen, vocal music director at Sunset High School. Dr. Stuckey is serving as chairman of the Theology Section of the Alumni Fund Council for 1953-54.

1926

The Doctor of Divinity degree was conferred on *Warren A. Bonner* on June 7 by the College of the Pacific, Stockton, California. Dr. Bonner has recently be-

come pastor of The Methodist Church of Napa, California, after six years on the Central District of the California-Nevada Annual Conference.

1927

Edwin C. Calhoun has become Southwestern representative of the Methodist Commission on Chaplains, after serving for several years on the San Antonio District of the Southwest Texas Conference.

1928

A number of members of the 25-year-class replied to a letter requesting information concerning their present situations, and these are reported in this issue. *C. E. Bludworth* is living in San Angelo, Texas, having superannuated from the Southwest Texas Conference in 1952. He is serving two small churches near San Angelo. Mrs. Bludworth was elected as an alumni member of the S.M.U. chapter of Phi Beta Kappa in 1950 ... *Hubert A. Gibbs* has been made pastor of the First Methodist Church, Matthews, Indiana. He has been in Indiana since 1949, having previously served churches in Idaho, Oregon, and Montana. He is active in evangelistic work in his own and other areas ... *Mrs. W. R. Greenwaldt (nee Ernal Smith)* is living in Comanche, Texas, following her marriage this past summer ... *Fred R. Harrison* is in his fifth year as pastor of the First Church of Texarkana, Arkansas. He was the recipient of a Doctor of Divinity degree conferred by Hendrix College in 1951. Construction is now about ready to begin on a new educational building for his church ... *Warren Johnston* is pastor of the First Church, Baton Rouge, Louisiana, having served as guest minister at University Methodist Church, Havana, Cuba, during the International Evangelistic Crusade last February ... *Olin W. Nail* continues to be active in the historical work of the Southwest Texas Conference, having written a history of that conference up to 1946. He received the Doctor of Theology degree from Iliff School of Theology in 1947. He is now pastor of the First Church of Ganado ... *John G. Palmer* is serving his fifth year at Alice, Texas, and is president of the Ministers' Alliance in Alice this year. He has been active in the work of visitation evangelism ... *Leslie W. Seymour* has been District Superintendent of the Cisco District of the Central Texas Conference since 1950. His daughter, Lillian, is now a student at Perkins ... *Oliver C. Stapleton* was retired from the Louisiana Conference in 1947 because of his health. He is now living in Hilliard, Florida, where Mrs. Stapleton is a teacher in the public schools ... *Monroe Vivion* is District Superintendent of the Beaumont District of The Texas Conference. He was a member of the General Conference in both 1948 and 1952.

1930

Oklahoma City University conferred the Doctor of Divinity degree on *Ben S. Sturdivant* at its June Commencement. Dr. Sturdivant is pastor of the Crown Heights Church in Oklahoma City.

1931

Orbin Turner received the degree of Doctor of Divinity from McMurry College in June. He is superintendent of the El Paso district.

1933

Samuel Beecher Bennett, chaplain in the United States Navy with the rank of Commander, has been named force chaplain for Fleet Marine Force, Pacific, at Pearl Harbor. Chaplain Bennett has been in the Navy since 1938, having served on the carrier Enterprise during World War II. He has more recently been chaplain at El Toro, California. His family accompanied him to Hawaii.

1938

Thomas H. Campbell, dean of the Cumberland Presbyterian Seminary at McKenzie, Tennessee, did additional work at the University of Chicago this summer.

1942

Verne Livengood took a five weeks' refresher course at Garrett Biblical Institute during the past summer.

1943

Ross G. Smith has led the Grapevine, Texas, Ministerial Alliance in working out arrangements for the teaching of Bible in the Grapevine schools for credit. Ministers of the community will teach the courses on the rotation system from year to year. Courses in both Old and New Testament are being offered.

1944

D. Rhea Allison preached the memorial sermon at the Southwest Texas Annual Conference last June, and shortly thereafter attended the Convocation on Evangelism in Philadelphia. In 1951 he was young adult delegate to the Methodist Ecumenical Conference in Oxford, England.

1945

J. B. Holt is teaching this year at Perkins in the area of Missions. Returning to the United States for a year of study, Mr. Holt finds himself instead teaching others what he has learned through his rich experience in the Philippines.

1948

L. B. Broach and Mrs. Broach announce the birth of Cynthia Lucille Broach on August 10, 1953. Mr. Broach is at Quitman, Texas . . . *Sam L. Fore* and Mrs. Fore announce the birth of a daughter, Martha Lane, last February 2. The Fore's live in San Antonio.

1950

James E. Parr, chaplain in the U. S. Army with the rank of captain, has recently been assigned as chaplain for the Fourth Armored Calvary Reconnaissance Battalion in Austria. He was recalled to active duty in 1951, and has recently been in Leghorn, Italy . . . The Calvin K. Kazanian Economics Foundation has announced that *Donald Simms, Jr.,* St. John's Church, Hatch, New Mexico, has been awarded second place in their national Methodist sermon contest, the award being $500. The award ceremonies took place at Florida Southern College in Lakeland, Florida, last April. The title of the sermon was "The Opium of the People?" and was on the subject, "What is the Responsibility of Christians in an Interdependent Economy?"

1951

Harold Byrn was named winner in June of the sermon writing contest sponsored by Bishop Gerald Kennedy and the Southern California-Arizona Conference on tithing. The name of the sermon was "Wanted: Christian Builders," for which Bryn received $75 in books from the Methodist Publishing House. He was ordained an elder and appointed to Williams, Arizona, fifty-five miles from Grand Canyon, at the last conference . . . *Asbury Lenox* and Mrs. Lenox announce the birth of Lou Hannah on April 26 and *D. Orval Strong* and Mrs. Strong became the parents of a daughter, Ann Elizabeth, on May 17.

1952

Bruce Krause has recently gone to Marvin Church, Tyler, Texas, as Minister of Education . . . *Admiral Phillips,* Chaplain in the U. S. Air Force, is stationed at Biggs Air Force Base, El Paso, Texas, where his wife and son are with him.

BOOK REVIEWS

Fred D. Gealy, *Editor*

Negro Segregation in the Methodist Church

By Dwight W. Culver. New Haven: Yale University Press, 1953. xii + 218 pp. $3.00.

Christian Brotherhood has long been a vital part of the gospel preached by the itinerant ministers of the Methodist Church. However, the implications of this gospel for all areas of the life of the church have not found expression in her ethical practices throughout all periods of her history. Dr. Culver, a sociologist on the faculty of Purdue University, has done a magnificent job in this work in setting "the human imperfections embodied in the features of segregation over against the Christian ideal" of brotherhood. Many studies of this nature are so fraught with emotional bias that they have relatively little value in helping one to gain a clear picture of the situation. The Methodist Church, as well as Protestantism, is greatly indebted to Dr. Culver for the great service he has done in bringing this important issue in its proper perspective.

This study of the policies and practices of the Methodist Church with regard to Negro segregation is placed in the framework of an historical survey of the development of segregation in the Methodist Church. Thorough research into documentary evidence forms the basis for the historical part of the study, while the present practices and attitudes are the result of information gathered from conferences with both Negro and White ministers and district superintendents — interviews in nine cities located in both Northern and Southern sections of the United States.

From this study Culver arrives at some important results:

First: "Only a few more than half of the white ministers and district superintendents consulted agree (with the National Council of Churches) that a Christian goal is a non-segregated society."

Second: Negro ministers reject the arguments put forward to justify their segregated status in the Central Jurisdiction, and are resentful of their position. "In general they accept segregation only as an interim program, a transition from the exploitation of slavery to the democratic integration demanded by Christianity."

The problem of the Central Jurisdiction is pictured as one of the greatest stigmas the Methodist Church has in its relationship with the Negro. Although this was recognized as the only acceptable solution of the Negro problem at the time of Methodist union in 1939, Dr. Culver's study indicates there is agitation for the liquidation of this segregated jurisdiction. This agitation has been most vocal in Methodist Youth Fellowship and Woman's Society of Christian Service groups. Indications in the book point to a change in attitudes toward race issues, even to the extent that it has been possible for a Negro bishop to preside over at least three white conferences in the North. This supports the view that "although whites may be very apprehensive about their first social contact with Negroes, once that contact has been provided, the former barriers can give way to mutual interests which are soon discovered."

Dr. Culver does not assume from even these indications that the Methodist Church is abandoning its policy of segregation. The impact of his study is tragic in the conclusion drawn from his evidence that the church reflects mainly the attitudes, and even prejudices, of the locale in which it operates, rather than helping to mold the society in which it works.

Culver concludes his study with "A Program For Advance" which no Methodist minister and layman should miss. The appendix is one of the most helpful resources for statistics and Bibliography in this area of social ethics that has appeared in one volume recently.

Negro Segregation in the Methodist Church will be rewarding, as well as revealing, reading which you cannot afford to be without. The situation presented in this significant book is a challenge to Methodism and should be met as quickly as possible.

ALLEN LAMAR COOPER

APOSTLES OF DISCORD

By Ralph Lord Roy. Boston: Beacon Press, 1953. xii + 437 pp. $3.75.

THE PROTESTANT mind has become the sought-for prize of many extremists. Organized malcontents and gangsters are preaching new doctrines of hate and disruption under the guise of the Christian faith. No longer are these strange heresies in far-off places. These groups have done their work well, and their representatives are in almost every community and church. Our own campus and city is contributing its share to this new religious fascism. Fostered by the trends of the times toward royalist economic and reactionary isolation, resistance has been lowered in many sections of Protestantism to the inroads of fringe groups. Of course many are collaborating with hate groups unwittingly. Seduced by religious format and the pious stance of their cant, well-meaning people have been lured into the web of insecurity, and consequent fear and hate.

Relative to these issues, the importance of *Apostles of Discord* can hardly be exaggerated. It gathers the names of people and organizations, policies and publications, and presents them in terms of their own statements. Here we find the shadows of the American Council of Christian Churches, American Flag Committee, George W. Armstrong, Elizabeth Dilling, Carl McIntire, Gerald L. K. Smith, Gerald Winrod, and so on, falling across the Protestant roads of unity and growth like a giant blight. But, to know the enemy is a good portion of the battle. Protestantism has not yet taken its termites as seriously as it should. Previously concerted action has been hindered by the sheer lack of knowledge. This book provides the most complete dossier to date of individuals and groups which have as their goal the usurpation of some part of the Church's life.

Chapter 12 deals with "The Struggle Within Methodism." It is Mr. Roy's thesis that The Methodist Church "is in the midst of an ideological struggle that could reach gigantic proportions and rob Methodism of its historic concern for social justice." Mr. Roy is impartial in the types of extremes presented, giving portions of the chapter to the Methodist Federation for Social Action on the one hand, and to Circuit Riders, Inc., on the other.

There are many reasons why certain books should be read. Some entertain, some instruct. This book should be read in order to protect more adequately our homes, churches, and nation from a fate that is nauseous to contemplate.

DECHERD TURNER, JR.

THE LIBRARY OF CHRISTIAN CLASSICS

Volume 1, Early Christian Fathers, Edited by Cyril Richardson. Philadelphia: Westminster Press, 1953. 415 pp. $5.00.

In the 1953 Spring issue of this *Journal* attention was called to a recent series of new translations of ancient Christian writings, under Catholic editorship, and mention was made of a forthcoming Protestant series. The present volume is the first in this group; and if it is indicative of the quality of the volumes to come, we shall be greatly in the debt of Westminster Press and the general editors of the Library — John Baillie, John T. McNeill, and Henry Van Dusen.

Volume 1 contains literature of the first two centuries (excluding the New Testament, of course), grouped into six sections: Letters in Crises (I Clement, Ignatius, Polycarp), The Way of Martyrdom (Martyrdom of Polycarp), A Church Manual (Didache), An Early Christian Sermon (II Clement), In Defense of the Faith (Diognetus, First Apology of Justin, Athenagoras), and An Exposition of the Faith (from Against Heresies, by Irenaeus). There is an introduction to each writing as well as a general introduction; an excellent bibliography is given in connection with every introduction.

It may be noted that the volume approximates the collection of writings commonly called the "Apostolic Fathers," with the exception that it omits Barnabas and Her-

mas, and adds Justin, Athenagoras, and Irenaeus. This is probably all for the better, though it is a pity the book does not contain any example of the apocalypse, so dear to early Christians. Dull as Hermas may appear to us, it is a good example of such writing.

The translations are all excellent. The editor, a professor at Union Theological Seminary in New York, was assisted by Eugene Fairweather (Toronto), Edward Rochie Hardy (Berkeley Divinity School), and Massey Shepherd (Episcopal Theological School).

No better introduction to early Christian history and thought could be found than a reading of this volume. In view of the pressures on most ministers to buy many books and many series of books, it should be mentioned that in the opinion of the reviewer, this is the best set to buy. The reprint of Ante-Nicene Fathers is antiquated and of dubious value; the earlier Catholic series, *Fathers of the Church,* is not always too happily translated; the latest Catholic series, *Ancient Christian Writers,* is excellent but is rather expensive — the volumes contain too little; and both Catholic series will contain no Protestant writings. And it might not be amiss to add that the purchase and reading of this and subsequent volumes would probably be a far wiser investment of time and money than a similar investment in most so-called religious books now flooding the book-market.

EDWARD C. HOBBS

Vol. 24, Zwingli and Bullinger. Selected Translations with Introductions and Notes, by G. W. Bromiley. Philadelphia: The Westminster Press, 1953. 363 pp. $5.00.

The aim of the Library of Christian Classics is to present the "most indispensable Christian treatises written before the end of the sixteenth century." Mr. Bromiley has done an admirable piece of work not only in the careful, readable translations, but also in the brief introductory analyses of Zwingli and Bullinger and of each selection. His balanced judgment of the men and the writings is refreshing. He neither claims too much nor too little, recognizing in each case the values and shortcomings.

The Zwingli selections include *Of the Clarity and Certainty of the Word of God, Of the Education of Youth, Of Baptism, On the Lord's Supper,* and *An Exposition of the Faith.* The only Bullinger selection is *Of the Holy Catholic Church.* While Mr. Bromiley refers to other German and English translations of these various selections, he has himself gone back to the authorized versions of the originals for a fresh approach.

Mr. Bromiley asserts that Zwingli on a small scale "presents the first example and pattern of a church thoroughly organized according to the evangelical understanding of the New Testament." In doing this Zwingli followed two fundamental principles, "first, that all doctrinal and ecclesiastical questions must be settled in accordance with the teaching or example of Scripture, and second, that a Christian government has both the right and the duty to see that the rulings of Scripture are observed." Zwingli accomplished his reforming work with a thoroughness and consistency not found in the Lutheran reform. All practices and doctrines had to be tested at every point by the Word of God. There were no non-essentials. The unifying factor in Zwingli's theology and in his reform was his overwhelming emphasis upon divine sovereignty. This basal truth enabled him to construct his evangelical theology, but it led him into the twin webs of divine causality *vs.* human responsibility for sin from which he could not successfully extricate himself.

Although Zwingli's religious experience and work tended to be less profound and more external than Luther's, he had a tremendous effect on Calvin and subsequent Protestant theology, especially in his view of the Lord's Supper.

Bullinger, who carried on after Zwingli's death on the battle field of Cappel in 1531, contributed little that was new. However, he guided the people of Zurich to a fuller and clearer understanding of their biblical faith and strengthened the bonds of fellowship between Zurich and other like-minded communions, particularly Geneva. Bullinger's friendship helped make Calvin the dominant figure of the later Reformation.

CLYDE MANSCHRECK

Reformation Writings of Martin Luther

Translated with introduction and notes from the definitive Weimar Edition, by Bertram Lee Woolf, Philosophical Library, N. Y., 1953. 402 pp. $6.00.

This volume includes *The Ninety-Five Theses; A Short Exposition of the Decalogue, Apostles' Creed, and Lord's Prayer; An Appeal to the Ruling Class of German Nationality as to the Amelioration of the State of Christendom; The Pagan Servitude of the Church: A First Inquiry; An Open Letter to Pope Leo X (1520);* and *The Freedom of a Christian.*

These basic writings of Luther always make exciting reading, but whether a new translation is so urgently needed "for scientific study" is another matter. The Weimar Edition itself might be used for that purpose. While the translator has corrected some errors, I personally feel he has missed some of the Biblical overtones. It is not necessarily an improvement to translate *De Captivitate Bablyonica Ecclesiae* as *The Pagan Servitude of the Church,* rather than the usual *The Babylonian Captivity of the Church.* Nor is it necessarily an improvement to translate those famous lines from the essay on the freedom of a Christian in this manner:

"A Christian is free and independent in every respect, a bondservant to none.

"A Christian is a dutiful servant in every respect, owing a duty to everyone."

However, a fresh translation always has new insights with new implications, and as such the book and notes are interesting. For someone who does not have these writings of Luther, this would be a valuable purchase.

Clyde Manschreck

The Interpreter's Bible

Volumes 2 and 10. Edited by George Buttrick and others. New York, Nashville and Dallas: Abingdon-Cokesbury Press, 1953. Vol. 2, x + 1176 pp. Vol. 10, x + 749 pp. $8.75 each.

Two new volumes of *The Interpreter's Bible* have become available in 1953, bringing the total now published to five of the planned twelve. The high standards of the earlier volumes seem to be maintained, an unusual accomplishment in a commentary series. By now it is clear that this commentary is indispensable for every minister; to be without it would be to deprive oneself of an excellent and necessary set of tools.

Volume 2 contains the books from Leviticus to Samuel, and is the largest volume issued to date. Volume 10 contains I and II Corinthians, Galatians, and Ephesians. Even to list the contributors would make a too-lengthy review; suffice it to say that most are men well-known in Biblical scholarship and exposition, and all are quite competent.

The book of Leviticus has the unusual distinction of having the same man, Nathaniel Micklem (Principal of Mansfield College, Oxford), write both the exegesis and the exposition. Quite fittingly, Lutherans were chosen to work on Galatians. All in all, these two volumes will provide hundreds of hours of stimulation and education for every teacher, preacher, and student who interprets the Bible.

Edward C. Hobbs

Concise Bible Commentary

By W. K. Lowther Clarke. New York: The Macmillan Company, 1953. xii + 996 pp. $7.00.

For some time there has been a real need for an up-to-date one-volume commentary on the Bible, written with the average churchman in mind. The Abingdon is more satisfactory than most, but it is now well behind present studies in the Biblical area; having appeared in 1929. Besides, it is somewhat heavily weighted in the direction of critical scholarship, at the expense of what we might call "theological" interpretation.

Clarke's new commentary makes a serious bid to fulfill this need. The author was Editorial Secretary of the S. P. C. K. for many years, and during that time became thoroughly familiar with Biblical scholarship, making a number of contributions himself. His concerns are theological as well as historical and critical, and those concerns are reflected in the commentary. It has the

real advantage of being the work of one man, rather than a miscellaneous collection of the work of many scholars; and some will be delighted to learn that it includes a commentary on the Apocrypha. There is a typically British conservatism apparent in his treatment of many problems, which will doubtless commend the book to the average layman, who is naturally suspicious of the scholarly vanguard in non-scientific areas.

The general articles which form the first section take up a third of the book. This is an excellent division of space, for it is usually the case that most comments in small commentaries are unnecessary for a reader who has read some background material. The articles cover all of the matters likely to concern the reader, and offer an excellent Biblical education in themselves.

The commentary proper is made up chiefly of brief notes on difficult words and passages, with longer explanations from time to time where necessary. There is an introduction to every book in the Old Testament, the Apocrypha, and the New Testament. There is an Appendix which contains a useful glossary of Bible words (repeating material scattered elsewhere throughout the volume), a few brief outlines of Bible study, courses, notes on extra-canonical literature, and an index. There are a number of clear outline maps.

The book is heartily recommended by this reviewer; and it appears to be something of a bargain as books go these days — over a thousand pages for seven dollars. Pastors would do well to recommend this book to Sunday school teachers, study groups, and all laymen interested in learning more about the Bible.

EDWARD C. HOBBS

THE COMING OF CHRIST

By C. H. Dodd. New York: Cambridge University Press, 1951. 43 pp. $1.00.

In times of great distress such as these we live in, Christians find themselves driven to ponder once more the promises of His coming, and to speak of His coming again to judge the quick and the dead. It is not enough to dismiss the absurdities of the professional prophecy-chart-teacher and the screaming date-setter; Christians have for many centuries proclaimed their faith in His advent as Judge as well as His advent as Babe, and they continue to do so every time they utter the Creed or read aloud from the Scriptures. In this series of four broadcast talks for the season of Advent, Professor Dodd faces this issue squarely and points the way to an understanding of the Coming of Christ which the Church today can and must proclaim and act upon with the vigor of the band of His earliest followers.

EDWARD C. HOBBS

OPENING THE NEW TESTAMENT

By Floyd V. Filson. Philadelphia: The Westminster Press, 1952. 224 pp. $2.50.

In this book Professor Filson has put scholarship in its rightful place; he has made it a servant rather than a task-master. *Opening the New Testament* was written for a practical purpose, *viz.*, to make plain the facts and meaningful the message of the New Testament. As the average layman, who knows little and cares less about intricate scholarship, reads this simple but dependable presentation, he will thank God and take courage; as the biblical scholar reads it he will be thrilled to see how one man has done superbly what he himself secretly longs to do, and so be challenged to make his own work more practical. There are many New Testament problems, of course, the solution of which must wait on more complete data. On some of these problems Professor Filson holds, quite naturally, views which are his own and which are not always in agreement with those of other scholars. But, rightly, he does not stop to debate the issue; that would be seeking to answer questions which the majority of his readers are not asking.

The format of the book is attractive. The printing is beautifully done. Six pages of illustrations serve to stimulate the imagination and interest of the reader. The twenty-seven books of the New Testament, in the order of their appearance, are dealt with in twenty-three chapters, two of which (one and two) are introductory to the gospels, and a third (eight) to the Pauline literature.

Each chapter is broken into sections, with helpful captions. At the conclusion of each chapter there are suggestive reading hints.

WESLEY C. DAVIS

THE CRISIS IN THE LIFE OF JESUS

By Ernest F. Scott. New York: Charles Scribner's Sons, 1952. 149 pp. $2.50.

The cleansing of the temple is taken by Professor Scott as one of the most significant incidents in the life of Jesus — a sort of eminence from which one may view his whole life and see its purposefulness; in fact, "all the primary questions in the history of Jesus are involved in it — his attitude toward the old religion, his claim to Messiahship, the aims of his mission, the causes of his condemnation." The historicity of the incident cannot be doubted, though its meaning and its connection with what went before and what came after do not lie on the surface. To explain this meaning and this connection is the purpose of the book.

All the gospels record the story of the cleansing, but Mark's account is in every way the best. Following Mark's account Scott shows that the incident of the cleansing not only links the Galilean and Judean ministry and thus gives perspective and purpose to both, but also that it is thoroughly consistent with the total character of Jesus. Jesus revered the temple, not for its own sake, but because it evoked a sense of what is vital in religion; it was a visible reminder of the presence and reality of God. His reverence, therefore, looked beyond the temple to what it represented. Jesus knew how a law or an institution, which may be a means to a noble end, often comes to be valued as an end in itself; when thus it comes to be an obstruction to its own purpose it has to be destroyed to make room for the reality which it has obscured. This is no doubt the point of his statement, "Destroy this temple, and in three days I will raise it up."

It is difficult to single out any particular motive or to define any complex of motives that actuated this deed. But of these three we may be certain: to express his indignation of the profanation of the holy place; to assert his Messiahship; and to force his enemies out from their hiding place. The cleansing was a Messianic act. But how did Jesus conceive of his Messiahship? This ancient conception, which lent itself to various interpretations, was for him a block of marble which he was to chisel into shape. His messianic authority was not of an official kind. As Messiah his mind was one with that of God, his task was to do the will of God, to create a new order of life not for one nation alone but for all mankind. His purpose was to bring men into the right relation with God, to make them alive to the presence of God. By driving the desecrators out of the temple he rescued spiritual worship.

This courageous act of Jesus led to his death. It was not for this alone that he was slain, for the chief priests had already determined to destroy him, and were only seeking how it might best be done. Jesus was subjected to two trials — one before the Council, which exercised both religious and civil authority, and the other before the Romans. It was the trial before the Council that was chiefly significant; here Jesus was found guilty of blasphemy; but since Rome was not concerned with religious questions, blasphemy had to be interpreted in such a way as to make it a political crime. Pilate sought to be fair, but he gave way when charged with condoning an act of sedition.

Fuller light is thrown on the character of Jesus by this incident. The conventional idea that he was characterized by kindness and gentleness is only half the truth, for underneath lay a reserve of strength and fiery opposition. He was a man of action, rather than a teacher or thinker, and it is his indomitable courage that directed him as he sought to make God real to men, and that finds its clearest expression here.

This is a book of keen insights, and as one reads it he is often impelled to stop and make some brilliant flash into a sermon outline.

WESLEY C. DAVIS

The Names of Jesus

By Vincent Taylor. New York: St. Martin's Press, 1953. ix + 179 pp. $3.00.

Delivered as lectures at Oxford, 1951-52, these chapters consist of careful studies of some of the more than fifty names and titles given to Jesus in the New Testament, beginning with "Jesus" and ending with "The Amen." As readers of Professor Taylor would expect the book rests on a comprehensive knowledge of New Testament life, literature and times. It provides a devout analysis and summary of the best conservative thought on the subect.

With regard to the moot "Son of Man" question, Taylor proposes that Jesus began his ministry announcing the eschatological imminence of the Son of Man, a supernatural person other than himself or, more probably, the Elect Community of the Son of Man after Daniel 7. Then, perhaps early, Jesus himself assumed the title, reinterpreting it in terms of the Suffering Servant, and so persuaded, went deliberately to Jerusalem to die. "It is the name chosen by Him, in conscious preference, we must suppose, to the more colourless 'Christos' and the human and nationalistic title 'Son of David.' It expresses the idea of lordship, of rule over the Messianic community, and its associations are supernatural."

Of special interest are the summary observations. Of the total number of names applied to Jesus in the New Testament, some twenty have not survived to the present day. Further, the purely Messianic names have been steadily replaced by those with a societary or communal significance. The soteriological names became likewise of increasing importance. Again, the post-New Testament Church has never been able to add other names in any significant degree. The one exception is "the Redeemer," which does not appear at all in the New Testament. Most of the new names, such as "The Man of Sorrows," "Our Blessed Lord," "the Master," "the Elder Brother," are "either pietistic or humanistic, laudatory or non-committal," and are without "a forseeable future."

Fred D. Gealy

Paul

By Martin Dibelius and Werner Georg Kummel. Philadelphia: The Westminster Press, 1953. 160 pp. $2.50.

Those who have read Martin Dibelius' *Jesus* are acquainted with his ability to compress, without loss, a wealth of material into narrow compass. This ability has again been displayed in his little book, *Paul,* which, unfinished at the time of his death in 1947, has been completed by Professor Kummel, now at Zurich, one of Dibelius' most noted students. Here Paul is historically presented and his religious work interpreted in an immensely satisfactory way.

Paul is depicted as a controversial figure whose obvious shortcomings were capitalized by his opponents, whose pioneering endeavors were often misunderstood and misinterpreted even by his friends, but whose "work broke open the Jewish framework in which primitive Christianity before him had been confined, and opened the way to winning the non-Jewish world." Certain of his emphases have been called a falsification of Christianity; yet his essential ideas "have again and again been dug up, carried further, and recast," and have served as the starting-point of every major reformation in Christianity. Paul's personality was something of an enigma, to himself as well as to others. By his very nature he was tense and somewhat divided; one cannot fail to notice, as he reads his letters, the passionate nature of his character, the emotional nature of his thought, the contrasts in self-evaluation, his lack of unity, poise, and harmony, and the thoroughly unsystematic way in which he presents his thoughts. On the other hand, he can not fail to see and appreciate the Apostle's poetic spirit, his capacity for swift reaction, his ability to adapt himself, his innate activity, his wholeheartedness, and his willingness to suffer for a principle.

"Paul is one of those people whose lives have been rent in two by a single event." That event was, of course, his conversion experience. It did, in reality, separate his life into two distinct periods. But, so far as his personality was concerned, it unified him and gave a satisfying purpose and direction to his

life. It was not a pathological experience, as some claim; it was God breaking into his life, resulting in a clearer vision, a new understanding; it was a conversion "from a wrong way of honoring God to the right way — from the persecution of Christians in the name of God to the service of Christ in honor of the same God." It brought everything into new focus.

Paul was fundamentally Jewish in his thinking, but his Jewishness was that of the diaspora rather than that of Jerusalem. Though he used the language of mysticism he was really not a mystic. His conviction that the end of the age was at hand determined the techniques and methods of his ministry. He was called, he felt, not to baptize or to organize, but to preach; yet the task of organization, in the large sense, was his and "he brought into membership of the whole Christian body the churches that he founded, and by so doing really created a Church." But the tension within the Church was terrific, and there was always danger that it might split into two factions. Paul labored assiduously to keep the body unified. But more than this; by concentrating the Church's message on the saving work of God in Christ he kept Christianity from becoming a national religion; and by recognizing the new nature of Christianity in all its depths, and thinking out the new message in all its essentials, he guarded it from being misunderstood. Thus "Paul not only had a decisive share in building up the Christian Church, but he also gave it the intellectual foundation that made possible its survival in the first serious crises" — and, shall we say, in all succeeding crises?

Wesley C. Davis

History and God

By Arthur W. Munk. New York: The Ronald Press, 1952. xi + 310 pages.

This is a refreshing book, as well as an important one. The philosophy of history has become a favorite theme in recent years; it is astonishing how many writers consider themselves competent to discuss it. The result not uncommonly amounts to little better than pessimism parading as philosophy, and a representation of history that is evoked from the writer's own fertile imagination. Surely it is a minimum requirement for undertaking this problem that one should first be equipped with some knowledge of the course of human affairs through at least the historic period, and some appreciation of its long prelude.

It is this quality that sets Professor Munk's discussion apart. He is not a historian; his field is philosophy. It is easy to pick out spots where his deficiency manifests itself. But at least he understands history and is aware of its movement, of its great epochs and achievements. Moreover, his outlook is not beclouded by pessimistic presuppositions, nor is his view distorted by the disasters of our times; he takes the long look, and sees correctly that these are but incidents. It is a delight also — unfortunately almost unique — to find a book of this sort frankly and unashamedly affirming the reality of historic progress and the soundness of the hope in its continuance. Further, he realizes that advance can be demonstrated, normally, only through periods of a millenium or more. Professor Munk rejects the notion of "the inevitability of progress." In one sense he merits full endorsment; still history shows that progress is written deep into the nature of human society. Given man as he is or as we may reasonably expect him to become, progress really is "inevitable" in the sense that there are certain to be some persons or groups who will work for it and will soon or late achieve it.

Yet there is more to the volume. Slowly one comes to realize that the striking form of the title is meaningful. It is really a theological book. Probably herein lies its importance, even more than in its sane treatment of the problem of history. For a long time it has been apparent to some students of history that the remarkable findings through the past hundred years in prehistoric anthropology and ancient Oriental history provide an incomparable resource for religious thinking, unfortunately largely unexploited. And here is a philosopher-theologian at last boldly laying claim to some of these resources! The book is ultimately about God:

what history can tell us about his reality, his character, and his purposes. We may well hope that it will have the success it merits, in starting a whole movement in exploration of this fruitful line.

WILLIAM A. IRWIN

CHRISTIANITY AND THE PROBLEM OF HISTORY

By Roger L. Shinn. New York: Charles Scribner's Sons, 1953. xiv + 302 pp. $4.50.

Our age of anxiety has produced a stream of books attempting to discover whether history has a discernible structure which may be sufficiently obvious to warrant any sort of prediction or which might seem to have been laid down along lines of meaning furnishing a road-bed for our continuous flux and assuring a significant future. Among such books and with special reference to the Christian faith, falls Roger Shinn's interesting analysis. After a hundred pages outlining the problem and setting forth the historic Christian points of view as presented by Augustine, Aquinas, Luther and Calvin, the rest of the book is devoted to a clear and trenchant analysis of modern viewpoints: the idea of progress, Marxist and Christian eschatologies, modern Catholic interpretations of history, and rediscovery of Biblical eschatology, Toynbee's synthesis and its significance for Christian thought.

Perhaps the author's own faith is best revealed in his answer to the question, Is God's will accomplished in this cumulative process? Is there evidence of providence? His answer is: "(1) God's sovereignty is the ultimate power in the universe, and though it is defied by evil, nothing is beyond its scope. (2) God's sovereignty is hidden to mankind, discernible only by faith and then not as a clearly perceptible pattern. (3) God's sovereignty is strangely made manifest in the weakness of love which suffers violence from the forces of evil." This he recognizes is not "a complete and rational metaphysics or philosophy of history," rather "simply a way of stating the vivid experience of faith."

The subject treated here is of great interest and importance and the materials handled make up many of the great ideas with which men have struggled through the centuries.

FRED D. GEALY

THE AMERICAN CHURCH OF THE PROTESTANT HERITAGE

By Vergilius Ferm, Editor. New York: Philosophical Library, 1953. 479 pp. $6.00.

The editor has here brought together accounts of twenty-one American denominations, among them being Baptists, Presbyterians, Lutherans, Friends, Methodists, Church of the Brethren, Episcopalians, and Disciples of Christ. The list is limited by reason of space; it is representative rather than inclusive.

Each Church is described by a communicant of that body, and his account is historic and interpretative. As a whole, the articles are noticeably irenic. If the Churches are as here set forth they are conscious of a oneness of spirit and a sense of common task. It is an encouraging volume, and members of all Churches will find both information and confidence for their work.

ROBERT W. GOODLOE

RELIGION IN 20TH CENTURY AMERICA

By Herbert Wallace Schneider. Cambridge: Harvard University Press, 1952. 244 pp. $4.25.

This is one of thirteen volumes on American Civilization, sponsored by The Library of Congress and edited by Ralph Henry Gabriel of Yale University. The purpose of this series is to give an account of the experiences of the people of America during the past fifty years. Chapters presented by Dr. Schneider are:

Religion in a Revolutionary Age
Institutional Reconstruction in Religion
Moral Reconstruction in Religion
Intellectual Reconstruction in Religion
Trends in Public Worship and Religious Art
Varieties of Religious Experience since William James

Notice on the cover of the volume explains, "The exposition of these themes is

intended for a reader who is generally acquainted with American life, but who is not aware of the developments that have taken place within religion."

ROBERT W. GOODLOE

JOHN MCMILLAN

The Apostle of Presbyterianism in the West, 1752-1833; by Dwight Raymond Guthrie. University of Pittsburgh Press. 296 pp. $3.00.

John McMillan was a minister of the Presbyterian Church during the days when the Colonies were becoming the United States of America. He had enough Scotch-Irish inheritance to make him at home in the experience of the American Revolution, and enough Presbyterian concern for the souls of men to render his ministry effective. The author has included in the story the common experiences of the day, so that this volume is a contribution to acquaintance with American culture as well as to the advance of religion on the frontier.

ROBERT W. GOODLOE

MAJOR VOICES IN AMERICAN THEOLOGY

By David Wesley Soper. Philadelphia: The Westminster Press, 1953. 217 pp. $3.50.

David Wesley Soper is a Methodist preacher, teaching at Beloit College in Wisconsin. He here provides for us a readable and informative introduction to six of the leading Christian thinkers of our era. Every preacher who desires to have a clear and friendly acquaintance with the men who are shaping modern theology must read it.

Edwin Lewis, recently retired from Drew, leads the list. The author writes of him with love and devotion, as might be expected of an admiring pupil. Lewis is an example of the group of Evangelical theologians, with particular stress on "the Human, the Divine, and the Demonic."

Nels F. S. Ferre of Vanderbilt pleads for "The Sufficiency of God." Reinhold Niebuhr and Paul Tillich represent Union Theological Seminary under the respective titles, "The Insufficiency of Man" and "Beyond Religion and Irreligion." Yale has two figures who are described by their concerns for a "Theology of Hope" and a "Theology of Work," namely, H. Richard Niebuhr and Robert L. Calhoun.

In each case Dr. Soper has submitted his criticism and interpretation to the man of whom he has written. Thus he has assured himself of a fair appraisal of each of his subjects. Further, he has documented the chapters with careful reference to the writings which he is reviewing. With these major theologians the author is personally acquainted and for each of them he holds high admiration. The book is in no sense an attack on any of the list.

J. T. CARLYON

RELIGION AS SALVATION

By Harris Franklin Rall. New York: Abingdon-Cokesbury Press, 1953. 254 pp. $3.00.

Dr. Rall has added another splendid book to his invaluable contributions to Christian thought and life. Every Methodist preacher will want to add it to his working library, as should many men of other denominations.

The sub-title defines the work rather fully, "What Christianity Is — Its Nature, Scope, and Dynamic Force." A good many readers have long wished that they could be given some help in the use of the great text issued a few years ago as the Bross Prize Award, *Christianity — An Inquiry Into its Nature and Truth.* That is the precise service which the author has himself rendered by the publication of this book. It may very properly be thought of as a popularization of the contents of that rather difficult and scholarly work. There is added material also, as for example, in the chapters on the Church and the Holy Spirit.

The work arrives at an opportune time, just when many Methodists are capitulating to the Neo-Calvinism of Barth and Niebuhr and Tillich. It is heartening to have such a forthright and able exposition of the essential Arminianism for which we have been known. Selfishness appears here as the capital or germ sin from which others flow. Pride is seen not as the root sin, but as an expression of this basic self-centeredness. "One

need only look at the world about him today and at the sins which curse men: the lack of faith, the want of love, the spirit of greed and lust and hate, the love of things, the desire for wealth and pleasure and power over others, above all the indifference to the needs of men and the demand of God. There is not much in all this of the effort to escape 'contingent existence' and reach 'unconditioned significance'."

Dr. Rall rightly traces this emphasis on man's finiteness back to a "one-sided stress . . . upon the divine sovereignty and transcendence." He believes that God is both transcendent and immanent, that he is both "far and near."

The closing chapter seeks to answer the question, "What may we hope for?" It is particularly appropriate as we look forward to the meeting of the World Council in 1954, whose subject is The Christian Hope. Dr. Rall has done a superb piece of work here. He suggests some of the implications of our belief in a God of Love, revealed in the life, person, and teachings of Jesus of Nazareth. The chapter, as the book, closes with a humble statement of the author's hope. He does not know what lies ahead, but he dares to believe in an eternal God. "It is possible that men with little chance to know the truth, or with unformed character, may in some other world see more clearly and seek for life . . . we may think of the world beyond as one in which life will mean increasing vision and growth in love."

J. T. Carlyon

The Theology of Reinhold Niebuhr

By Edward J. Carnell. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951. 250 pp. $3.50.

One of the younger orthodox or evangelical theologians sets himself to the task of interpreting and criticising Reinhold Niebuhr. Dr. Carnell is Professor of Apologetics in Fuller Theological Seminary in Pasadena, California. His earlier work, *An Introduction to Christian Apologetics,* was given the Evangelical Book Award, because of its excellent defense of the fundamentalist point of view.

The book is well written and will serve for many readers as a very good introduction to the writing of America's most popular theologian. It has the attractive feature of limiting its scope to the presentation of a single, but significant strain in the thinking of Niebuhr — "the dialectical relation between time and eternity." He believes this to be the key to the neo-orthodoxy of his subect. The book is amply documented and the reader lays it down with the impression of faithful and obective scholarship. Its major attention is directed to an evaluation of Niebuhr's magnum opus, *The Nature and Destiny of Man.* His references, however, are made to the two volumes as separate books, under the titles, *Human Destiny* and *Human Nature.* These have now been reprinted and published as one volume. The reader will do well to keep this fact in mind, when he seeks to check the references. Other works of Niebuhr are used rather profusely. This careful and comprehensive effort makes the work quite a valuable handbook for a study of Niebuhr across the years of his voluminous writings.

Othodox students will be highly satisfied, because of Dr. Carnell's frank choice of the evangelical or classical Reformation position as against the neo-Calvinistic thinking of Niebuhr. For example, in his chapter on the "Predicament of Man" he writes in italics, "*The difference between orthodoxy and neo-orthodoxy here is serious and important. Orthodoxy determines its view of the nature of man from propositional revelation; Niebuhr determines his from the existential witness of the heart.*" From this quotation it is evident, as appears often elsewhere, that one of the chief criticisms of Neibuhr is that he fails to use the Bible in dogmatic fashion; he trusts psychology instead of "the Bible witness." The use of "myth" is roundly scored.

Liberal scholars and more scientifically minded readers will be disappointed in Dr. Carnell's views. The reviewer would question the accuracy of the book at a few points. Liberal theology is called "defunct" and identified with "destructive higher criticism." (See Roberts and Van Dusen *Liberal Theology,* in contrast). Liberalism and Modernism are referred to as if they were syn-

onymous. The impression is left that Niebuhr is a Lutheran, as against his position in the Reformed Tradition. Liberals are identified with humanists. Many will question the statement that "the basic error of the liberals was immanence."

On the other hand we are indebted for such insights as follow. "He (Niebuhr) has tried to unite the best in both Barth and liberalism. He may be called a "liberal realist" or a "realistic liberal." He is "unmistakably brilliant as a moralist."

Carnell is worthy of a careful reading. He will help toward the understanding of Niebuhr's theology.

J. T. Carlyon

The Quest for Christian Unity

By Robert S. Bilheimer. New York: Association Press, 1952. 181 pp. $2.50.

This is a capital little book for all who are interested in a short introduction to the ecumenical movement in the churches. The author is both well informed and deeply devoted to the goal about which he is writing. It would make an ideal text for a class of laymen who wish to survey the relationship of the churches to each other.

The first part of the work treats the following subjects: "Where did all these churches come from?" "What has Christianity in America achieved by way of unity?" "What are our agreements and what are our differences?" "Unity on the world scale." "Next steps."

Part II of the text consists of nine chapters which represent the positions of some of the major denominations with reference to the ecumenical question. Each of these is written by a man within the group. For example, the chapter on Methodism is written by Dean Walter G. Muelder of the School of Theology of Boston University. The list includes Baptists, Congregational-Christian Churches, Disciples of Christ, The Eastern Orthodox Church, The Lutheran Churches, Methodism, The Presbyterian Churches, The Protestant Episcopal Church, and the Society of Friends.

J. T. Carlyon

Principalities and Powers

By Gordon Rupp. New York and Nashville: The Abingdon-Cokesbury Press, 1952. 143 pp. $2.00.

Under the title *Principalities and Powers*, an English Methodist preacher faces frankly and hopefully the evil forces of modern times. He may have been alerted to the defense of Christian faith and hope by the severe castigations of Methodist teachings on the part of *Krisis* theologians of our time. "Without being stampeded by the sneers of Reinhold Niebuhr and others at 'perfectionism' we should not confuse Wesley's doctrine with nineteenth-century holiness cults which have another origin and another theology than his." Dr. Rupp is willing to modify some of John Wesley's doctrines, but he is not ready to dismiss the essential optimism of the Arminian message.

Careful distinction must be made between the rationalistic faith in an inevitable progress of civilization on the one hand and a true "optimism of grace" on the other. Methodists must hold to a "Christian faith in Providence, founded on the signs and wonders of the Evangelical Revival and the change it brought about in the climate of English religion."

J. T. Carlyon

Ways to Psychic Health

By Alphonse Maeder. Translated by Theodore Lit. New York: Charles Scribner's Sons, 1953. 200 pp. $3.50.

Written by a practicing psychotherapist of wide medical and psychiatric experience, this book is a real contribution to the growing literature in the field of psychotherapy. Dr. Maeder has a rich background in the field, having worked with Freud, Jung, and Bleuler in his early days. He is no disciple of Freud, however, having broken with him over his too narrow interpretation of human drives. Further, during recent years Maeder has come to an increasing insistence on the place of religious faith in psychic health.

The case studies in the book, followed by detailed interpretations, describe brief psychotherapy — that is, treatment involving

two to ten sessions. He has deliberately chosen cases where recovery was rapid and often dramatic. His technique is quite different from the non-directive approach followed by many therapists in America today. His approach is almost a kind of shock treatment, without, of course, the use of drugs.

Indeed the treatment which Dr. Maeder describes presupposes a degree of psychological understanding and competence not held by many ministers. A word of caution ought thus to be issued, even though the book is written both for the professional therapist and the minister. The use of Dr. Maeder's technique by an untrained therapist could have disastrous results.

This is not to discourage the reading of the book by the clergy. Indeed all persons interested in the relationship between religion and psychotherapy will find it immensely interesting and heartening. The thesis on which Dr. Maeder writes is stated thus: "... man by himself cannot save himself and ... in the final analysis no person can help another. Man is so deeply embedded in his egoism and isolation that only a humble self-surrender to God, the personal God, can really bring about a liberation and transformation. It is faith which binds man to God, and through Him to all creatures. In this way the true community comes into being."

HOWARD GRIMES

THE PSYCHOLOGY OF RELIGION

By L. W. Grensted. New York: Oxford University Press, 1952. 181 pp. $3.00.

Professor Grensted sets for himself a mammoth task in this little volume, and does a remarkably successful job in fulfilling it. He is interested in presenting a summary concerning where we are in the psychology of religion and to offer some constructive suggestions for formulating such a psychology. Throughout the book he recognizes that no one can yet speak with any degree of finality concerning matters of the human psyche.

An attempt is made to describe religion in terms of its manifestations in human experience. A chapter is devoted to a brief historical study of psychology. Other chapters deal briefly but with surprising completeness with various religious phenomena from the view-point of descriptive analytical psychology. There is a wealth of material in its 181 pages.

The most helpful emphasis is one which Canon Grensted makes over and over again: Psychologists must limit themselves to *studying* religious phenomena; they must not *interpret* them so that they become articles of faith. He is critical of Freud's interpretation of religion not because Freud was altogether wrong in his descriptions of religion but because Freud went further and sought to interpret the phenomena he observed and form a kind of theology of his own. Psychology can do no harm to the religious enterprise, he believes, so long as those who study and interpret its findings recognize that psychology can neither affirm nor deny the reality of God. Psychologists can study, measure, explain the phenomena of religion; only faith can state whether the object of religion is real or otherwise.

This is the kind of book which is so closely written that it demands not one but several readings in order for its significance to be realized.

HOWARD GRIMES

THE GAME OF LIVING

A Personal Philosophy for Our Times. By Floyd Van Keuren. New York: Charles Scribner's Sons, 1953. 148 pp. $2.50.

This book, written oddly enough by a retired minister of the Protestant Episcopal Church, may be best characterized by its confidence in the "forward march of ascending evolution." On the basis of such optimism, it is probably quite logical to think of life as a kind of game, though it is difficult so to conceive it if you happen to be a starving Korean or a badgered Christian in China or Russia. It is hardly an exaggeration to say that Van Keuren's philosophy bears more resemblance to Stoicism and popular American psychology than to the Christian gospel. He falls into the same misinterpretation of the Gospel as do the popular "peace of mind" religionists of today.

Although much of the book is inoccuous,

in many places it falls into positive error, as it does in its efforts to make the gospel a reasoned interpretation of life. Both his theology and his science are somewhat behind the times, and it would be unfortunate if the reader got the idea that this was the latest expression of the meaning of the gospel in today's tragic world.

HOWARD GRIMES

MISSIONS UNDER THE CROSS

By Norman Goodall, Editor. Published for the International Missionary Council by the Edinburgh House Press, London, and distributed in the U.S.A. by the Friendship Press, New York, 1953. 264 pp. $2.75.

One of the best places to get acquainted with the current situation and contemporary thinking and planning in world missions is at an enlarged meeting of the International Missionary Council. Four such meetings have been held: at Jerusalem in 1928; in India, 1938; in Canada, 1947; and in Germany, 1952. At each of these meetings the bearings of the world movement have been taken and through prayer and mutual counsel progress has been made toward larger effectvieness and unity.

This book is a report of the meeting held in Germany last year. Persons representing the Church in about fifty countries met in the village of Willingen from July 5 to 17 and focussed their attention on the subject, "The Missionary Obligation of the Church."

The way that subject had been arrived at is of interest. For some years thoughtful persons had been asking, "What bearing do the more recent trends in Biblical and theological studies have upon the missionary obligation?" In 1948 the Committee of the I.M.C. initiated a wide study of this question. By 1950 the world situation pressed for a study of the missionary obligation from another angle. Missionaries were being forced out of China and the missionary movement as a whole was facing on a wide front grave and urgent questions of mission policy. "It was recognized that fundamental thinking was needed not only on first principles but on their practical application, and that, in fact, the very nature and role of the missionary society in a world of revolution needed to be re-thought." This led to a broadening of the study initiated two years earlier to include both theological enquiry and policy re-examination. The enlarged meeting at Willingen undertook to carry forward this two-fold task. *Missions Under the Cross* is an account of what was done.

One of the values of the volume as of the meeting which it reports is that the theology of missions and the policy of missions are treated not as two separate subjects but as two aspects of one subject. In the setting of Willingen, theologians could not disregard what was happening at the moment in Korea, China, and South Africa; mission board administrators, leaders of younger churches and missionaries who have to deal at first hand with mission policy found inspiration and guidance in the fact and mystery of the Incarnation.

In this book there is no "ivory tower" unawareness of the conditions of the world and no flight from its problems. The meeting was held within a few miles of the iron curtain. Several members had had experience of the world at its worst. Dr. Reinold von Thaddeus who gave an address on "The Church Under the Cross" had suffered imprisonment in Germany under the Nazis and later in Russia. The whole meeting could say with conviction:

> "We face a world in which other faiths of revolutionary power confront us in the full tide of victory, faiths which have won swift and sweeping triumphs, and which present to the Christian missionary movement a challenge more searching than any it has faced since the rise of Islam."

But it could also say,

> "Our word in this dark hour is not one of retreat but one of advance."

The missionary task is defined in comprehensive terms,

> "God sends forth the Church to carry out His work to the ends of the earth, to all nations, and to the end of time

. . . The mission involves both geographical extension and also intensive penetration of all spheres of life."

The change from an enterprise wholly sponsored by the West to a partnership in mission among Christians of all parts of the world is clearly recognized. The progress is made in clarifying the adustments which mission boards need to make to this new situation.

The call is to a bold advance,

"We summon all Christians to come forth from the securities which are no more secure and from boundaries of accepted duty too narrow for the Lord of all the earth, and to go forth with fresh assurance to the task of bringing all things into captivity to Him, and of preparing the whole earth for the days of His coming."

ALFRED W. WASSON

MODERN POETRY AND THE CHRISTIAN TRADITION

By Amos N. Wilder. New York: Charles Scribner's Sons, 1952. xvii + 287 pp. $3.00.

For at least three reasons, readers of the *Journal* should be especially attracted to Amos Wilder's current study in the relation of Christianity to culture. Professor Wilder is to be Jackson Lecturer during Ministers' week next February; the volume won the Bross prize; and finally, the writing and thought are of exceptionally fine quality and might well be the awakening of many a minister to what is going in the world of contemporary art, particularly of poetry, and with continual reference to Christian interests. Without doubt, in our revolutionary age, nowhere is the rebellion against inherited forms more vigorous than in the arts whether in painting or music or poetry, or elsewhere. It is this strange new language which Professor Wilder will interpret to the reader, and the symbolism of which he will elucidate.

After discussing meaningfully the relation of poetry and religion, the place of the Christian "myth" in our cultural history, the disintegration of older patterns and their attempted reintegration, the author devotes three chapters to a discussion of the relation of "traditional" to "modern" poetry. In seeking to assess the artistic fertility of the Christian tradition today, he studies groups of poets of Catholic, Anglican and Protestant backgrounds, including such figures as Francis Thompson, Charles Peguy, Gerard Manley Hopkins, W. H. Auden, T. S. Eliot, Allen Tate, Wallace Stevens, and others.

It cannot fail to be of interest that Mr. Wilder's conclusion is that "the Christian faith understood in terms of Protestant freedom offers the artist today the best basis for full grasp and interpretation of the modern experience." However, the book is too rich in interpretations and insights to be adequately characterized by any one quotation. Read it before you come to Dallas next February.

FRED D. GEALY

CHURCH WORK IN THE CITY

By Frederick A. Shippey, New York, Nashville and Dallas: Abingdon-Cokesbury Press, 1952. 255. $4.50.

Out of his years of study of the city church in more than one-hundred cities of the United States, Dr. Frederick A. Shippey has produced a most useful book for ministers and church executives in city work. The book attempts to answer the seven basic problems confronting city churches: 1. How to extend the effectiveness of the local church. 2. How to discover the unchurched. 3. How to make work in down-town areas effective. 4. How to determine and carry out the work of the neighborhood church. 5. How to establish new congregations. 6. How to cooperate in city-wide Protestant activities.

Dr. Shippey, a Ph.D. in sociology, uses every method known in modern research for analysis survey, yet technical terms are avoided in the book. Definite step-by-step instructions are given for ways to study a local church and how to conduct a religious census.

A chapter is devoted to each of the four major types of city churches, namely: the

down-town church; the apartment areas church; the neighborhood church; the new church in the city suburb. In each instance, a description is given of the location and type of building, the type of ministry needed, the type of program, and size of church for efficiency.

The chapter on "New Church Work in the City and Suburbs" gives six fundamental guiding principles in establishing a new church. In these days of rapid development in cities and suburbs, the information given here is invaluable.

This book should be used as a guide for any administrator of the city church. It could prove to be a valuable guide for the continuance of the well established church or for the establishment of new churches in the city.

Dr. Shippey is director of research and survey of the Board of National Missions, Department of Home Missions of the Methodist Church. He is visiting lecturer of The Urban Church at Drew Theological Seminary and other Seminaries in the Nation.

MARVIN T. JUDY

Social Dynamics

By Joseph B. Gittler, New York: McGraw-Hill Book Company, Inc., 1952. p. xii + 346. $4.00.

Social Dynamics is a book which should be of interest to a minister or layman as an introduction to Social theory. The author begins with man as a baby without social amenities or characteristics. He shows that through the interplay of culture and the social group, the child, hence man, finally becomes a social being taking on social characteristisc through symbols such as speech and language. Chapter titles are as follows: The Nature of the Social and the Meaning of Sociology; Sociology of Personality; The Social Group and Collective Behavior; The Community and Social Class; Social Process and Forms of Social Interaction; Some Problems of Personal and Social Disorganization. For the minister, some knowledge of the social process and modern thinking in social theory is important. This book is an excellent summary of this subject.

To illustrate each topic, extensive illustrative material is given. Examples are drawn not only from sociologists but from such sources as biography, philosophy, literature and history. The illustrative sections may prove to be a source of supplementary homiletical material for the minister.

Dr. Joseph B. Gittler is Professor of Sociology at Iowa State College of Agriculture and Mechanical Arts, Ames, Iowa. His outstanding contribution has been in the field of social theory and social philosophy. It is of interest to ministers that he has also been a Professor of Religious Philosophy.

MARVIN T. JUDY

Plants of the Bible

By Harold N. and Alma L. Moldenke. Waltham, Mass.: The Chronica Botanica Co., New York: Stechert-Hafner, Inc., 1952. xx + 364 pp. 95 illustrations. $7.50.

This is an encyclopedic study of Biblical botany by two biologists of high training and experience. Their competence in their own field immediately raises the volume to a place of great importance. Every Bible reader, unless he has been content to envisage Biblical plants as precisely those of his own environment, has wished earnestly for an authoritative and illuminating account of the Palestinian flora and its identification with the names used in the Bible.

The method of the authors, after considerable introductory materials, is to set down one or more botanical names at the head of a section, follow with quotation of allegedly relevant Biblical passages that sometimes run to the bulk of nearly two pages, and then lead into a discussion that may extend from a single page to five or six. A considerable number of illustrations through the text as well as in a supplement of plates enhances the value of the whole. The use of old wood-cuts and their imitation in section headings and tailpieces, as well as cuts from old publications, give an archaic mood to the volume, though the latter could well have given place to modern photographs,

Of the immense value of the book for Bible students there can be no doubt. Yet it might with the assistance of a little Bib-

lical scholarship have been a much better and more dependable book. Unfortunately the writers accepted the Ussher chronology completely without question, apparently having never heard that is has long since been completely discredited. They should look into a modern work such as Thiele's *Mysterious Numbers of the Hebrew Kings,* which is steadily establishing itself as authoritative. Something of the same relates to their bibliography. Books are not to be disregarded merely because they are old; but much that they invoke with confidence as though of conclusive worth are old works that have long since passed out of serious scholarly consideration. It is too much to demand of biologists that they be proficient in Hebrew; the authors make no such claim, though they commonly cite Hebrew words in transcription. Yet this linguistic deficiency impairs their discussion constantly. They have recourse to the varieties of English translation, which at the best results in second-hand scholarship. In other words, their intimate knowledge of the plants of Palestine is a priceless resource for the Bible student. However, it is modern Palestine they know; one seeks constantly to interpret this asset into terms of conditions in Bible times, but the inability of the authors to deal with the Hebrew originals of relevant passages results in a vagueness and uncertainty that is tantalizing. The book is extremely important, but it leaves yet to be done the final work of identifying Biblical names of plants and trees.

Yet the shortcomings of the book are such as are almost inescapable where writers seek to bridge the chasm between two areas of scholarship. And our knowledge has become so immense and so departmentalized that such cross-frontier ventures are imperative. The pertinent issue is how they are best to be conducted. It would seem that success can be attained only by collaboration from the fields concerned. This is such a good book that one feels a genuine loss that it falls short of such excellence as to be commended without reserve. It is sincerely to be hoped that the authors will invoke the assistance of some first rank Biblical scholar, and bring out a second edition of a book that then, we might expect, would be of first rate worth.

WILLIAM A. IRWIN

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